THE LOVE OF THE WORLD CURED.

In several *Sermons* Preached upon 1 *John* 2. 15. *Love not the World.*

Unto which is added,

A *Sermon* Preached some while ago upon *Jam.* 4. 3. *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.*

By *NATHANAEL VINCENT*, M. A. Minister of the *Gospel.*

LONDON, Printed for *Brabazon Aylmer*, at the *Three Pigeons* over-against the *Royal Exchange* in *Cornhil.* 1696.

Jer. 6. 13. *From the leaſt of them even unto the greateſt of them, every one is given to covetouſneſs.*

Πάντα τὰ ἐμπόδια ἀφ' ἑαυτῶν ἀπορρίψωμεν, καὶ πᾶσαν ἀγάπωμεν τὴν κοσμικὴν ἀποχαφῶμεν, καὶ ὡς ἓν ἐκεῖνο μόνον τὸ ἀγαθὸν, τὴν ζητήσει, καὶ τῷ πόθῳ ἑαυτὲς ἐκδῶμεν. Ἵνα δυνηθῶμεν τυχεῖν τῆς ἀῤῥήτε ἀγάπης τῆς Πνεύματος. Macar. *Homil.* p. 52.

Avarus liber non eſt, quia non ſunt ſua quæ poſſidere videtur; ſed nec ipſe ſui juris. ——*Fatere te Pecuniæ tuæ, non Dominum eſſe, ſed ſervum, cuſtodem, non poſſeſſorem.* Bernard. *ſuper* Cantic. *Serm.* p. 620.

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TO THE

CITIZENS

OF THIS

Famous City

OF

LONDON,

Particularly thoſe *WORTHY PERSONS* who deſired the *Publication* of THESE SERMONS.

GReat Dangers *if they are not apprehended, become* much the greater, *and more difficult and unlikely to be avoided. Many Men will*

confeſs that Sin *is evil, and that* Satan *is an Enemy, who yet are not perſwaded that the* World *is ſo* perillous *an* Adverſary *as the Holy Scripture ſpeaks it; whereas indeed, to be* delivered from this preſent evil World, *is a part of that Salvation whereof Chriſt is the Authour, as well as to be reſcued from the* Prince of Darkneſs *and redeemed from* all iniquity. *There is a* War *between* Heaven *and* Hell. Evil Angels *are endeavouring to make* Men *rebel againſt the* God of Heaven, *that they who naturally are bad may become worſe and worſe, and* more *deſpiſe His Commands and Authority who is moſt rightfully* the Lord of all. *Now* Earth *does join with* Hell *in this* War: *And* Earthly *Things are the* Great Weapons *which the* Powers of Hell *do make uſe of to carry it on.* Edged Tools *are to be medled with, not without great warineſs and caution: Worldly Things* are ſo; *how many* Minds *have they* divided *with* Care! *how many* Conſciences *have they* wounded! *how many*

many Souls have they defiled, and made utterly unfit both for the Service of God and for his Kingdom!

You *that are* Citizens *and* Traders, *have* great Dealings *in the World, and you have need to* guard *both* Heart *and* Tongue, *and* Eyes, *and* Hands, *and* Feet; *for* all *are in danger by the Mammon of Unrighteousness. Remember you have to do with an* Enemy *and* Deceiver, *which has* cheated *Thousands of their* Souls, *and of an* Eternal Inheritance. *Let your Souls be so wise as to commit themselves every Day into the Hands of the Father of Spirits, that they may be preserved* unspotted from the World; *and kept in* your Duty, *which is* Well-doing.

You are but Stewards *of what* you get *in the World,* and *must be called to an* Account *what you have* done with it. *What you obtain by* unjust and wicked Ways, *is not likely to be* well *but* wicked-

edly

edly *uſed*; *and the Account will be render'd with* Grief *and* Horrour, *when it ſhall be found that you have* really ſtolen *a great part of your Eſtates, by* defrauding *and* over-reaching *your Brethren, and hereby have done the* greateſt wrong *unto your ſelves. Let no* Blot *cleave to your* Hands: *Take* clean Steps *where-ever you go. He that* works Righteouſneſs *and* walks uprightly *walks* ſurely, *and ſhews the* trueſt Wiſdom. *Take heed of incurring the* Curſe of the Lord, *that is in the* Houſe of the Wicked: *Value the Bleſſing which is upon the* Habitation of the Juſt.

If you are enriched with Righteouſneſs, Truth, *and* Mercy: *If you behave your ſelves* holily, juſtly, unblameably *with whomſoever you have to deal, by this means* a Bleſſing *will be upon what you* have, *and what you leave, and* thoſe you leave it to, *if they walk in your Steps. Let thoſe Scriptures be written upon the fleſhy Tables of your Hearts, and*

and ever recurring to your Remembrance. Lay up for your ſelves a Treaſure in Heaven, where neither Moth nor Ruſt doth corrupt, and where Thieves do not break through and ſteal: *And,* Riches profit not in the Day of Wrath, but Righteouſneſs delivereth from Death. *The Gain of the* whole World *will profit no Man if his* Soul be loſt for ever.

In a Battel Souldiers take care to be well armed. This World is really fighting *againſt you, as well as the* God of it. *Have on the* Shield of Faith in Chriſt, *the* Breaſt-plate of Love to God, *the* Helmet of Hope, of a better World hereafter; *theſe Weapons will be found mighty and effectual for your ſafety, and your* gaining the Victory.

While you are in the World, there are Plagues *of ſeveral ſorts, that are very infectious, and that ſpread in all places; and the very* beſt *Churches are not out of*

danger

danger of the Contagion. It concerns you never to be without an Antidote. *And if this* One Preſcript *of the Great Phyſician of Souls,* Love not the World, *be but minded and followed, the World that* paſſes away, *being undervalued, will be the leſs able to* infect *and hurt you, and your ſelves will be the better able* to do the Will of God, *that you may* abide for ever.

As for you, my dear and much reſpected Friends, *who being affected with the hearing of theſe following Sermons,* your ſelves, *did hope the Publiſhing of them might have ſome* good effect upon others; *May it be* according to your Deſires and Hopes! *And may you* all be Wiſe Merchants! Heavenly Traders, *and truly wealthy,* with durable Ricches and Righteouſneſs!

I conclude this Addreſs *to you the Inhabitants* of London, *and its* Suburbs, *with this* Wiſh, *That you may have* ſo much

much *of the World as is* beſt *for you! That you may love it* no more *than it* deſerves! *That you may do* much good *with it!* That you *may be bleſſed with* more enduring good Things *than* thoſe *of the World are!* And *that you may be* Fellow-citizens *with all* Saints *of the* beſt of all Cities, *which has* Eternal Foundations, *whoſe* Builder and Maker is God!

Your faithful Monitor, and
Humble Servant for
Jeſus ſake,

Nathanael Vincent.

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Both by *Nathaniel Vincent.*

THE

THE LOVE OF THE WORLD CURED.

1 JOHN 2. 15. former part.

Love not the World.

THis Chapter begins with a ſtrict Caution againſt *Sin*. The *worſt evil* upon *Earth*, and *Hell it ſelf* cannot ſhew a *greater*:

But as bad as this Evil is; there is a *Remedy* to be found againſt it in the *Goſpel*; and this remedy is ſufficient and effectual. Jeſus Chriſt, whom the Goſpel reveals, is *the Propitiation for the ſins of the whole World*; and all that do believe in Him, whatever their Offences have been; have *Him*, who is the *Righteous One*; the *Maker of their Peace*, and their *prevailing Advocate with the Father*. Such Believers abide in him; they walk as *He walketh*; and eſpecially they yeild obedience to that great command of Love.

The Apoſtle was very apprehenſive of the danger believers are in from *Satan*; who draws the moſt of Men to ſin, and by ſin to Ruin. And he ſignifies that if *the Word of God abide* in them, they would hereby become ſtrong enough to withſtand and to *overcome the Wicked One*.

And having thus caution'd them againſt *Sin* and *Satan*, he admoniſhes them of their *peril* from this *preſent World*;

World; which is very apt to bewitch and enſnare the Hearts of Men; to attract and draw their Affections, which 'tis utterly unworthy to have beſtowed upon it. Now to wean and keep Hearts looſe from the World, is that which the Apoſtle deſigns; therefore with great plainneſs and authorityhe gives this *Charge* in the Text, *Love not the World*; for this love and the love of God are inconſiſtent, and cannot be in the ſame heart together.

Every one *that has an ear ſhould hear what the Spirit ſpeaks to the Churches* againſt the *Love of the World.* But alas! *how few* will hearken to it! *Lord! who will indeed believe that this is really thy Command*, Love not the *World*! Mens love naturally *runs downward*, towards the *Earth* and *Earthly things*, with a *ſtrong* and *violent current.* How *mighty* and *miraculous* muſt that *Grace* be; which makes the Heart to *flee from the World*, and to be *driven back* from the pur-

ſuit of it; and cauſes the *ſtream of the Affection* to *run upward*, toward thoſe *things wich are above*!

At the hearing of this Text, *Love not the World*; many may be ready to cry out, as the Diſciples did when they were told, how hard 'tis for a Rich Man to enter into the Kingdom of Heaven: *Who then can be ſaved*? And truly ſince the *Love* of the World is ſo *common* in *the Church it ſelf*, 'tis a plain demonſtration that *Salvation* is *not* ſo *common a thing* as is *commonly* imagined. Certainly few will be ſaved, few will enter into life, and into that everlaſting Kingdom that is above; for *few mind* it, or *ſtrive to enter* into it; and unto this *entrance*, and unto the *Salvation of vaſt multitudes*, Love of the World is the grand obſtruction and hindrance.

In the Text there are two particulars obſervable.

Here

Here is a *great Idol*, and that is the *World.*

Here is the *Worſhip* that is forbidden to be given to this Idol, and that is *Love.*

1. Here is a *great Idol*, and that is the *World*: 'Tis the Idol of Thouſands and Millions; even of the *greateſt part of Mankind*; and juſt ground there is to fear, that 'tis the idol of the greateſt part of the *viſible Church of Chriſt.* Where *Pagan* and *Romiſh* Idolatry is *down*, this Idol *the World* keeps *up* in the hearts of Men, and they are ſo many, that they are without number. The *Sun*, the *Moon*, the *Hoſts of Heaven*; though they have been *very much idolized*, yet nothing near *ſo much*, nor by *ſo many*, as *this World* and the *things of it.*

2. Here is the *Worſhip*, that is forbidden to be given to this Idol, and that is *Love.* Our Lord tells us that Love is the *firſt and great command.* The *higheſt degree* of our Love, is the *higheſt and moſt acceptable Worſhip*,

which God requires ſhould be given to Himſelf. Now to ſee this love *miſplaced* upon the World, which is ſo *vain*, ſo *evil*, it muſt needs provoke him unto jealouſie.

The Doctrine which I raiſe from the words is this; *The Love of None ſhould be ſet upon this preſent World.* What *ſhould be*, is *one thing*; what *is*, is generally quite and clean the contrary. The World *conjures* and keeps the hearts of moſt alive, within its *own Circle*; but 'tis their fault and folly to be thus confined. There are three things which are to be denied to the World; our *Faith*, our *Hope*, and our *Love*. Our *truſt* ſhould not be placed *in* it, we ſhould *expect* no great matter *from* it, and by no means ſhould we *caſt away* our *love upon it*. By *Faith* the *World* ſhould be *overcome*; Our *Hope* ſhould be of *things unſeen*; and *our Love* ſhould be *raiſed far above* all things here below. *Col.* 3. 1, 2. *If ye then be riſen with Chriſt; ſeek thoſe things*

things which are above, where He ſits at the right hand of God; ſet your affection on things above, not on things that are on earth.

In the handling of this Doctrine, I ſhall

Firſt, Give you a *deſcription of the World*, and a kind of *Map of it*, out of the *Word of God*.

Secondly, Shew you *what that Love* of the World is which is *forbidden*.

Thirdly, Demonſtrate how *unreaſonable* it is, that the *World* ſhould have *the love of any ſet upon it*.

Fourthly, Make *Application*.

In the Firſt place I am to *deſcribe the World to you*, that you may the better underſtand it; and withal underſtand how *little reaſon* you have to be *in love* with it.

1. The *World though at firſt was created very good, by ſins entring into it has loſt its glory*. Man who was made

to *have dominion* over the Creatures, was at firſt made upright; and while he *kept his firſt eſtate*; and continued in his primitive righteouſneſs and integrity, there was a *beauty* and *order* in this *lower creation.* There was nothing at all amiſs or defective in the Creators workmanſhip, *Gen.* 1. 31. When God had finiſhed the work of Creation, and reviewed the whole; *he ſaw every thing that he had made, and behold it was very good*; *and the evening and the morning was the ſixth day.*

But what *ſad work* did *ſin* make when it got into the World! how did it *marr* and *ſully* what the Lord had made *excellent*; The Apoſtle tells that the Creatures are a great means to bring us to the knowledge of God whoſe Creatures they are, *Rom.* 1. 20. *For the inviſible things of Him from the Creation of the world, are clearly ſeen being underſtood by the things that are made, even his eternal power and Godhead.* But how apt are the Creatures

tures to confine the minds of men; and while they buſie themſelves ſo much about theſe, the *Creator* is not minded, his Godhead is neglected, his Power contemned. We read *Pſal.* 19. 1. *The Heavens declare the glory of God, and the firmament ſheweth his handy work.* But Sin hath made the Luminaries of Heaven to be admired and worſhipped, and ſo the *God that above has been denied*, *Job* 31.28. Herein lay the *beauty of the World*, that *God* was *viſible* and *ſeen to be glorious*, in the *whole frame* and *parts* of it; but that beauty as to *fallen man* is *gone*; the Creature *inſtead of declaring* the glory of God to *Man*, rather obſcures and hides it from his eyes; inſtead of leading the heart up to him, it rather leads the heart of man away from him: Therefore natural men are ſaid to be ἄθεοι ἐν κόσμῳ *without God in the World*, *Eph.* 2. 12. The World interpoſes between God and them; and alienates and eſtranges their minds from him.

2. The *World is a dark place*, 2 Pet. 1. 19. *We have also a more sure word of Prophesie, whereunto ye do well that ye give heed as unto a light that shines in a dark place, until the day dawn, and the day-star arise in your hearts.* All Nations of the Earth till visited with the *day-spring from on high*, have a dark veil of Ignorance upon them. We read *Isa.* 25. 7. *Of the face of a covering cast over all people, and a veil spread over all Nations.* The World deserves to be called not onely the *Region of Darkness*; but of *the shadow of Death* too; to shew how *deadly* and *destructive* their *ignorance* will prove, if they live and dye therein. The Apostle speaks of the *darkness of this World*; of which evil and *apostate powers* are the *rulers*. How does the Prince of darkness, work in the dark even what he pleases!

In this dark place how few do *see God*! have any sense or awe of *Him* upon their Spirits! 2 *Joh. v.* 11. *Beloved follow not that which is evil but that which*

which is good; he that doeth good is of God; he that doth evil hath not ſeen God. How few do underſtand the *things which belong to their peace!* *Jeruſalem* it ſelf is wept over by our Lord, becauſe in the dark as to theſe matters, *Luke* 19. 42. *If thou hadſt known even thou at leaſt in this day the things that belong to thy peace! but now they are hid from thine eyes.* In this dark place how few do *find the narrow path*, or *ſee* to the *end of the broad way!* Mat. 7. 13, 14. *Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way, that leadeth to deſtruction; and many there be that go in thereat; becauſe ſtrait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* The Lord *compaſſes the paths of men, and is acquainted with all their wayes.* Death is juſt before them, and *Hell follows with it*; Time is drawing to an end, and then comes Eternity: yet moſt are ſo in the dark, that none of this is perceived. They go on in the dark, and in the unfruitful

ful works of Darkneſs, and know not what they are doing, nor whither they are going; *Prov.* 4. 19. *The way of the wicked is as darkneſs, they know not at what they ſtumble*; and at length they fall into deſtruction, and the blackneſs of darkneſs for ever.

3. The World is *ſubject to vanity, and ſo becomes vexation of ſpirit.* Rom. 8. 20. *The creature was made ſubject to vanity not willingly, but by reaſon of him who hath ſubjected the ſame.* The whole Creation *groaning and travailing in pain together*, may cry out *Fye upon Man*, for this ſubjection unto vanity. That wiſe and wealthy King of *Iſrael*, *Solomon*, who had ſo much of the World, that he could not deſire more; he did extract the utmoſt which was to be found in it; and what he found in it, he himſelf does inform us, *Eccl.* 1. 2. *Vanity of Vanities ſaith the Preacher, vanity of vanities, all is vanity.* He that had all worldly things in the *height*, ſays they are *vanity in the height*; and not ſo much as *one thing* that

that this World can ſhew, is to be *excepted.*

This vain World raiſes *hope high*, and then *fruſtrates it*; and this is matter of great vexation. Great matters are expected from the World while at a diſtance, and before we come to poſſeſs it; ſtrange kind of felicity and contentment is imagined therein: but when what we have in our eye and hope, we attain to the enjoyment of; Alas! *pro theſauro carbones*; we find it to fall many many degrees ſhort of what we fancied. This vain World does vex the men of it; for it ſeems to be *ſubſtance* but really *is not.* Prov. 23. 5. *Wilt thou ſet thine eyes upon that which* is not? *For riches take to themſelves wings and fly away as an Eagle towards heaven.* This World is truſted in for ſecurity, but 'tis found only a *Caſtle in the air*; and inſtead of ſheilding, does rather expoſe to danger. *Prov.* 18. 11. *The rich mans wealth is his ſtrong city, and an high wall in his own conceit.* He

conceits

conceits it to be ſo, but it may vex every vein of the heart of him; when by ſad experience, he finds it no ſuch matter.

4. The World *is under a Curſe.* As ſoon as ever Man fell into *Sin*, he fell under the *Curſe*; and the *Ground it ſelf* was *curſed* for *mans ſake*, Gen. 3. 17. *Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life.* And not only the *element of Earth*, but *Air*, and *Fire*, and *Water*, are all curſed to the Children of Men for Sins ſake; how much harm do they by *theſe*! How much harm may be done by *theſe* to *them*! The Curſe is upon all men in their natural State; *Gal.* 3. 10. *Curſed is every one that continueth not in all things which are written in the book of the Law to do them.* And natural Men being *curſed* and *polluted*, *all things* that they have are *curſed* and *impure* to them; *Tit.* 1. 15. *To them that are defiled and unbelieving is nothing pure*; and what is *impure* cannot be *bleſſed* to them.

Behold

Behold how the Curſe cleaves unto and follows the diſobedient, and mixes it ſelf with whatſover they enjoy; *Deut.* 28. 16, 17, 18, 19. *Curſed ſhalt thou be in the city, and curſed ſhalt thou be in the field; curſed ſhall be thy basket and thy ſtore; curſed ſhall be the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep; curſed ſhalt thou be when thou comeſt in, and curſed ſhalt thou be when thou goeſt out. The Lord ſhall ſend upon thee curſing and vexation and rebuke in all that thou ſetteſt thy hand to do until thou be deſtroyed, and periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken Me.*

The things of the World are given to wicked and worldly-minded men in *anger*, they take occaſion *hereby* to *abound in ſin*; for their *Luſts* have *them*, and what *they have* at *command*; and hereupon *Divine diſpleaſure*, and their *own Wo* is increaſed. To *go with a curſe* at the laſt day into *everlaſting fire*,

fire, will be *terrible*; and truly at preſent 'tis *very ſad* to *go with a Curſe* to ones *Trade*, to ones *Houſe*, to ones *Buſineſs*, to ones *Bed*, to ones *Table*. 'Tis very dreadful to have that Scripture *take hold* of any one, *Rom.* 11. 9. *Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence to them.*

5. The World is *that which the Evil One is the God of*; ſo Satan is called 2 *Cor.* 4. 4. *In whom the God of this world hath blinded the minds of them that believe not, leſt the light of the glorious goſpel of Jeſus Chriſt ſhould ſhine into them.* Although Satan did ſpeak *too boldly* and *peremptorily*, and *falſly too*, in ſpeaking ſo *univerſally* to our Lord Jeſus, *Luk.* 4. 6. *All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will I give it*; yet there may be *ſomething of Truth*, in what he ſayes; for if all had been utterly falſe, and Satan could have given *nothing* of what he *offer'd*, where had been

been the *force* and *ſtrength* of his *Temptation*? It muſt be indeed acknowledged, that the Lords Kingdom rules over all; and that Satans *power* is *limited*; but yet through *Divine permiſſion*; the things of the World may be at *Satans diſpoſal.* As he *ſtript holy Job* naked of the *good things* he had, of a ſudden; ſo if he have leave from above, he may *furniſh the wicked* with *plenty and abundance.*

He may gratifie the *Ambitious* with *worldly greatneſs*, the *Covetous* with *gain*, and the *Voluptuous* with ſenſual delights. As *Satan* put it *into the heart of* Judas to *betray* Chriſt, ſo *he took care* that the *thirty pieces of ſilver* ſhould be brought him, to make him turn Traytor indeed.

The World being thus in the hands of the Devil, and he the *Prince* of it; *Joh.* 12. 31. the World becomes more dangerous unto the children of men. He can ſet *it off with great advantage*, that it may be the more *alluring* and *enticing.* Satan with *great ſubtlety* applies

plies himself to the *various tempers* and *humours* and *inclinations* of Men. How does he magnifie *preferment* and *applause*, and *earthly Grandeur* to the *Proud*! How does he paint forth the *pleasures of Sense* to those who are so *brutish* to *admire* them! What gratifies the *Ear*, the *Touch*, the *Taste*; shall not want a *most extravagant commending*, as if these *lower pleasures* were a *perfect Paradise*. And if he has to do with those that are *lovers of worldly wealth*, how does he make *silver and gold* to *glister* in their eyes! This God of the World is not wanting to put a *varnish* upon the *things* of the World, that he may delude and deceive those whose hearts are inconsiderate and foolish and naturally prone to deceive themselves.

It should debase the World in the thoughts of all, to consider, that 'tis Satans *great Engine* whereby he *keeps up his Kingdom*, and carries on his *destructive designs* against the *Souls* of Men. Here is need of great Caution:

How

How *bad* is it to have what you have *out of the Devils hand.* Ἐχθρῶν ἅδωρα δῶρα. As the *Kiſſes*, ſo the *Gifts* of Enemies are *deceitful*; whatever Satan may pretend, he does not intend real kindneſs to any but ruin.

6. The World is *the pitiful portion which fools do chuſe*: That Man did very well deſerve to be called a *fool*, who minded nothing but the *filling* of his *Barns* and *Belly*; and making proviſion for this *preſent life*: Luk. 12. 20, 21. *But God ſaid to him, Thou fool, this night thy ſoul ſhall be required of thee, and then whoſe ſhall thoſe things be which thou haſt provided? So is he that layeth up treaſure for himſelf, and is not rich towards God.* Holy *David* was wiſe in deſiring, that his *ſoul might be delivered* from the *hand of the wicked*, and from *being of their mind*, who minded onely a *portion in this life*; Pſal. 17. 13, 14. *Themſelves* muſt be *for ever*; their *portion* can be enjoyed, and *laſt* but *for a moment.* Therefore they muſt needs be *for ever deſtitute* and *poor*

their

and *miſerable.* Our Lord denounces a *Wo to the rich*, for *they have received their conſolation*, Luk. 6. 24. Their Conſolation it ſelf is but ſorry; and quickly ends; and then their endleſs Wo begins.

If a Man had a Pearl in his Poſſeſſion that were worth thouſands; and like *Cleopatra* ſhould diſſolve it, and drink it down *at one draught*, and leave himſelf nothing to live on; this would be a piece of folly that all would blame. If one born to, and in poſſeſſion of a great Eſtate, ſhould ſell and waſte it *all in one weeks Riot*; and become, and live a *beggar* for *many years after*; ſuch *groſs inconſiderateneſs* every one would Cenſure: But this is but ſmall fooliſhneſs to that of the worldly-minded, who regard onely their *living*, as *they count well*, for a *few years*; but are *utterly regardleſs* what *becomes of them for ever.* That Man muſt needs be granted void of underſtanding; who though he muſt of neceſſity

ceſſity *be to eternity*, yet minds onely thoſe things that are *Temporal.*

7. The World is of *a polluting and defiling nature.* We read of the μιάσματα τȣ̃ κόσμȣ *pollutions of the world*, 2 Pet. 2. 20. *For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the later end is worſe with them than the beginning.* The things of the World deſerve to be called *irritamenta malorum*, the great *irritations* and *provocations to evil*; how much wickedneſs are they occaſion of! There is *much of evil* in a *vehement inclination*, and *reſolution* to *get* the world, 1 *Tim.* 6. 9. *They that* will *be rich, fall into temptation and a ſnare and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.* He that peremptorily reſolves if poſſibly he can, to be a man of Eſtate, what wickedneſs almoſt is there that he will not venture upon, that he may obtain what he deſigns? Neither

There

fear of Hell, nor *hope of Heaven* ſhall *hinder him* in what he is *purſuing after*.

There is a deal of Sin in the *keeping of* the world, when God calls to *diſtribute and communicate*; but an uncharitable heart makes a cloſe fiſt; and though *all has been received* from *God*, yet *little* or *nothing* is *given forth* for *his ſake*. And how do men load themſelves with Sin, when they reſolve to *ſecure the World* and hold that faſt; though it ſtand in *competition with Chriſt*, and they make *ſhipwrack of faith and of a good Conſcience!* There is Sin alſo in the *uſing* of the world, becauſe 'tis ſo apt to be *abuſed*; *proviſion being made* hereby for *the fleſh to fulfil the luſts thereof*. The Apoſtle plainly intimates that they who have dealings in the World, are very prone to be *entangled in the affairs* of it, and to be *ſpotted* and *defiled* by it. Therefore he tells us, that *pure religion and undefiled before God and the Father is this to keep our ſelves unſpotted from the World*, Jam. 1. 27.

8. The

8. The World is *a great Enemy to Christ and Souls.* It makes *men enemies to the Cross* of Christ, *Phil.* 3. 18, 19. *For many walk of whom I have told you often, and now tell you weeping, that they are enemies to the Cross of Christ; whose end is destruction, whose God is their Bellies, whose glory is their shame, and who mind earthly things.* They who mind earthly things, are most *unwilling to take up the Cross* and follow Christ; and they will *not comply* with the *design of Christ in his Crucifixion*; his design was to reduce and *bring back to God* the fallen Sons of Men, who had Apostatized and departed from him; 1 *Pet.* 3. 18. *For Christ also suffered once for sins, the just for the unjust, that he might bring us to God.* Now that we may be *received* by him, we must *come out from the world*, 2 Cor. 6. 17, 18. *Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father to you,*

and

and ye ſhall be my Sons and daughters ſaith the Lord Almighty.

The young man in the Goſpel *turn'd his back* upon *Chriſt*, and *ſlighted treaſure in heaven*; becauſe his *great poſſeſſions* had his *greateſt love*, and the *higheſt place* in his heart. This enemy Mammon; how many does he hinder from coming to the Lord Jeſus at the call of the Goſpel! and when they have begun to come, how many has *He drawn back* from following him! The world being thus an Enemy to the *Saviour of Souls*; and hindring the *acceptance* of Salvation; muſt needs be an *Enemy* to *Souls themſelves*. Millions of Souls have been loſt, that this world might be gained.

9. The World is the *very Suburbs of Hell it ſelf*. 'Tis a place far off from Heaven, and bordering upon Deſtruction. The Men of the World are continually upon the *bottomleſs Pit's brink*, and are in perpetual danger of falling into it: The World is *Satan's Walk*; *Job* 1. 7. When the Lord ſaid unto

unto Satan, *From whence comeſt thou?* He anſwered, *From going to and fro in the earth, and from walking up and down in it.* The Apoſtle ſignifies the ſame, 1 Pet. 5. 8 *Be ſober, be vigilant, becauſe your adverſary the Devil walketh about like a roaring Lion, ſeeking whom he may devour.* And how *many do become his prey!* Here it is that the *Veſſels of wrath are fitted* for *deſtruction*; by *filling up the meaſure of their iniquities.*

The World is indeed the *Saints Slaughter-houſe*, though 'tis *not worthy of them*, Heb. 11. 36, 37, 38. The faithful worthies there ſpoken of, *had trial of cruel mockings and ſcourgings, yea moreover of bonds and impriſonments; they were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the Sword; they wandred about in ſheep skins and goat skins, being deſtitute, afflicted, tormented; of whom the world was not worthy; they wandred in deſerts and in mountains, in dens and caves of the earth.* And Wicked Men who are the *fondled*

darlings of the World; are hereb but the more *expoſed* to Satan; an *further'd* in the *broad road* which lead to *perdition.* They are ſtupid and ſenſe leſs and *ſpiritually dead* while they liv in the world; and within a ſhor time they are *chaſed out* of the worl *though loth to depart*; and are ſeize by *temporal* and *eternal death* toge ther.

10 The World is that *which Thou ſands are continually going out of, an the faſhion of it paſſeth away.* Dayes i this world which man has to live, ar but *few,* Job 14. 1. *Man that is born o a woman is of few days and full of trouble* See alſo *Job* 4. 19, 20. *Man dwells i an Houſe of clay whoſe foundation is i the duſt, and is cruſhed before the moth They are deſtroyed from morning to even ing, they periſh for ever without any re garding it.* All do periſh for ever ſo as to be cut off from the world, with out hopes of ever returning to it a gain; though moſt do periſh for ever too in *another ſenſe,* being puniſhed with

with the deſtruction that is eternal; yet few do lay this to heart.

Death is continually ſweeping away the inhabitants of this world with the beſom of deſtruction. In all the *four parts* of the world perhaps not above four or five or a few more, are to be found alive; that were born an hundred years ago. Among the Ancient *Romans*, they had ſome *Games* that were called *Ludi ſæculares*, Secular Games; which were celebrated ſome ſay every three hundred, ſome every hundred and ten; others once in an hundred years. And before the celebration of them, it uſed to be cryed

Venite ad ludos quos nemo mortalium vidit, neque viſurus eſt.

Come to thoſe Games which *No mortal man alive ever ſaw, or will ſee again.* Every hundred years how is the world emptied of the former; and new dwellers come in their room. Here is *no continuing city*; nay the world it ſelf will ſhortly be conſumed,

2 *Pet.* 3. 7. *But the heavens and th earth which are now, by the ſame wor are kept in ſtore, reſerved unto fire, a gainſt the day of judgment, and perdi tion of ungodly men.* And ſince here i no continuing City, what ſerious *ſeek ing* ſhould there be *of one that is to come Heb.* 13. 14. Even *that city* that has firm and everlaſting *foundations whoſe builder and maker is God! Heb.* 11. 10.

In theſe particulars I have given you, *Veram & accuratam totius Orbis terrarum Tabulam*, a True and Accurate *Map of the whole World.* You may *ſee what is in it*; you may *look to the end* of it. 'Tis full of *vanity* and *trouble*, and *lies in wickedneſs.* All that love it are blinded and deceived by it; and muſt quickly leave what they love; and then themſelves will be forced to acknowledge, that in chuſing the world they made a *very ill choice*, and that this *Charge*, Love not the world *was but needful.*

In

In the Second place I am to ſhew you *what that love of the world is, which in the Text is forbidden*: This is neceſſary, becauſe Love of the world is uſually called by extenuating names; and many will plead for it, though never ſo ſinful; as if it were their wiſdom, and in ſome reſpects their Duty to harbour it.

1. Love of the world is forbidden which *blindes and perverts the judgment.* 'Tis an obſervation which in divers regards has a great deal of truth in it, *Omne perit judicium, cum res tranſit in affectum.* Vehement affection bribes the judgment to give a wrong dictate and determination. Such a perverted judgment you find *Pſal.* 49. 13. *This their way is their folly, yet their poſterity approve their ſayings.* The heaping up of Wealth and endeavouring to *perpetnate their names*, they judged to be their *greateſt wiſdom*; and though this was their folly, yet thoſe that followed after were of the ſame mind.

Likewiſe *ver.* 18. *Whilſt he lived he bleſſed his Soul, and men will praiſe thee when thou doſt well to thy ſelf.* The judgment of the worldly and wealthy man is ſo blinded, that he thinks his *ſoul bleſſed*, and *himſelf moſt happy*, when his *heaps of riches* are *greateſt*; and fooliſh and injudicious ones are ready to applaud him, as if *getting much* of the *World* were *doing moſt good* to ones *ſelf*.

Love of the world moſt wickedly prevails, when it turns the *light that is in us into darkneſs*; ſo that we are not able to *diſcern any thing better* than theſe *worldly enjoyments*: when it turns the mind *infidel*; the *other world* is lookt upon with a *ſtrange eye*, and *is* counted matter rather of *deriſion* than *deſire*; and little credit is given to that ſupernatural and moſt certain Revelation, 2 *Tim.* 1. 10. Chriſt our *Saviour has appeared*, and has *aboliſhed death, and has brought life and immortality to light by the Goſpel.* This preſent world cannot but be diſparaged,

by

by the revelation of a better world; if it be indeed believed. Now *love* to this world is *ſtrong indeed*, when it *baniſhes faith*; and the *Goſpel* it ſelf ſhall be *queſtioned*, and by many *denied*, that earthly things may more eagerly and delightfully be purſued.

2. Love of the world is forbidden, which *ſtupifies the Conſcience*, ſo that it exerciſes no *Authority* nor cauſes any *reſtraint*; and *whatever* is done, as long as 'tis *gainful*, Conſcience has no *remorſe* at all. Coveting after the wealth and pleaſures of the world, will ſtupify the Conſcience almoſt as ſoon as any ſin whatſoever. The language of that *Epicure*, Luk. 12: 19. *Soul take thine eaſe, eat, drink and be merry, thou haſt goods laid up for many years*, plainly manifeſted, that *doting* upon his *great eſtate*, and *carnal delights*, had caſt his Conſcience into a *dead*, and indeed in a *deadly ſleep*.

How many go up and down, ſaying, *Who will ſhew us any good?* And

he *good things* of the *World* they conlude to be *beſt*, and are the *onely* hings which they *inquire after* ; and n this diligent inquiry, Conſcience ives them not the *leaſt check*, nor hides them for their being ſo much aken with *lying vanities* : Neither oes it all *upbraid* them for their *negct* of *God*, of *Chriſt*, their *Soul*, their *uty*, and of a *laſting treaſure in Heaen*. What a Monopoly has the world otten of the hearts and affections of uch men! Certainly the world is very high; nay has the higheſt place in their hearts, ſince it has thus got their Conſciences under its feet!

3. Love of the world is forbidden, which *overcharges the heart with care about it*. Our Lord gives a caution againſt this care, *Luk.* 21. 34. *Take heed leaſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares.* Theſe cares do Βαρύνειν *overburthen* and *depreſs* the Souls of men, ſo that they

ſink

ſink into *this earth*; and all their ſollicitouſneſs is about earthly things, how they may be obtained and ſecured; they *ſtick faſt* in the *thick clay* with which they *load* themſelves and look no farther. 'Tis very ill when care and trouble *about many things* cauſes a careleſneſs, and *neglect* of the *one thing* that is *needful*; and *Martha* is lookt upon as a *wiſer woman* than *Mary*.

This overcharging Care is altogether *needleſs*, for the Lord himſelf cares for thoſe who caſt their care on him; 1 *Pet.* 5. 7. *Caſting all your care upon him, for he cares for you.* He gives us leave, nay requires us, to eaſe our ſelves of the *whole burthen* of our Cares, by caſting it upon Him; and *his Care* how *ſignificant*, *ſecuring*, and *beneficial* will it be found! And as this overcharging care is needleſs, ſo 'tis *hurtful*, for 'tis a great hindrance to our trueſt and moſt real profit and advantage. This care makes the *word unprofitable*, and the *hearers* of it *unfruitful*, or if

ſome fruit be brought forth, 'tis *hindeed from ripening* ſo, as to be *acceptable*; Luk. 8. 14. *And that which fell among thorns, are they, which when they have heard the word go forth, and are choked with cares and riches and pleaſures of this life, and bring forth no fruit to perfection.* So *much care* and concernedneſs about the World, ſhews the hearts *love to it*, and that 'tis *too much taken* with it.

4. Love of the World is forbidden, which *makes it to be deſired and choſen rather than the grace of God, and glory in the World to come.* Lovers of the world *mind not* what the *grace of God has appeared to teach them*, Tit. 2. 11, 12. *For the Grace of God which bringeth Salvation hath appeared unto all men, teaching us that denying ungodlineſs and worldly luſts we ſhould live ſoberly, righteouſly and godly in this preſent world.* Though we live in the world, *worldly luſts* are to be *denied*; we muſt deny to *harbour them*, we muſt deny to *fulfil* and *gratifie them*; but theſe worldly

deſires

desires and inclinations wholly sway the worlds lovers; they contemn the *benefits* of Christ, *washing*, *sanctification*, *justification in his name*, and by *his spirit*; and a *treasure in heaven*, though so *safe* and *lasting* is a *poor* thing with *them*, in comparison of an *earthly treasure*, though *moth and rust can corrupt it*, *and theives can break thorow and steal it away*; Mat. 6. 19, 20.

Love of the world rules in the hearts of Men, when things sensible and visible, as most *suitable* and *best for them*; are *made choice of*. Communion with *God* and his *Son Christ Jesus*, the *riches of his Grace*, and an *eternal weight of Glory*, are look't upon as meer *talk* and *fancy* by those whom love of the world has *befool'd*: Worldly Comforts and Enjoyments *they*, *they* are preferr'd and esteem'd as having the most *solid and substantial goodness* in them.

Thus while a worldly heart does *hold false Scales*, how are vanities o-

vervalued

vervalued as if they were for worth the weightieſt things.

An *Excellent Man* in his *Poetical Fragments*, ſpeaks *thus* to our preſent purpoſe.

When Fleſh was weighing thou put'ſt in
Thy Love and the Eternal Crown,
Againſt a Feather and a Sin; (*down.*
And yet it thought, theſe weigh'd Thee
It had been wiſer to have thought,
The Earth is weigh'd down by a Fly,
Than to prefer a thing of nought
Before the Love of God moſt high.

But thus ſenſeleſs and ſottiſh all worldlings are. That was the language of One born from above, *Pſal.* 73. 25. *Whom have I in heaven but Thee, and there is none on earth, that I deſire beſides Thee.* The *language* of the *lover of the world is* quite contrary; *What is there in Heaven that I count worth my minding!* and *there is nothing on earth but earthly things, which I de-*

ſire;

ſire; and many dayes, that I may have a long enjoyment of them!

5. Love of the world is forbidden, which cauſes the *greateſt fear leſt the world ſhould be loſt, and the greateſt grief at the loſs of it.* It was truly ſaid by the Poet, *Res eſt ſolliciti plena timoris Amor.* Love is full of *ſolicitous fears* about the *object beloved*, leſt any thing ſhould happen that may deprive or hinder the enjoyment of it. Lovers of the world are much more afraid of *loſing* their *earthly ſubſtance*, than they are of loſing their *immortal Souls.* Though our Lord ſayes, the *gain* of the *whole world* is unprofitable, and cannot make up the loſs of *one ſoul*; *Mat.* 16. 26. They for their parts are of another mind, as if *One World* were more worth than *all the Souls*, that are therein.

Fear of loſing what they love, how ſafely does it make them lock up their earthly treaſure! How do they fear a *Bond* that is *no ſecurity*! How afraid are they of a *falſe Title* to an Eſtate!

But

But *evil Spirits*, and *fleshly Lusts* that *War* against their *Souls*; they fear not, nor guard against; and as to their well-being in another world, they are not at all concerned; or *any thing*, though never so *insignificant*, satisfies them.

And as Love raises the greatest fear in the worldling, lest it should be taken from him; so when *'tis lost*, especially if a *great deal be lost together*, what a *Spring tide* is there of *overwhelming grief and sorrow*! The Apostle speaks of *sorrow of the World*, and tells us that it *works death*, 2 Cor. 7. 10. The world is as it were the *Soul* of a worldling; if that takes wings, and flies away from him, no wonder that his *heart* is ready to *dye away* within him. Millions of *Sins* cost him *not a tear*; though he has committed thousands of Millions, his Spirit was never *contrite* and *broken*. But the loss of a few *hundreds* or *thousands of pounds* does break his heart. He weeps and mourns, and will not be *comforted* because

cauſe *they are not.* Love to the world makes him ſay, at *the loſs* of it; *I do well to be angry, diſcontented, and ſorrowful even unto death.*

6. Love of the world is forbidden, which *fills the heart with the greateſt joy becauſe the good things of the world are poſſeſſed.* That prohibition *Jer.* 9.23. *Thus ſaith the Lord, Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might; let not the rich man glory in his riches,* plainly ſhews what men are *naturally inclin'd* to *boaſt of* as matter of their *ſolace and joy*; when worldly wiſdom and might brings in worldly Wealth, and ſecures the poſſeſſion of it; this glads the worldlings heart above all, he has no greater joy than to have his worldly p[illegible]s proſper. We read of the *triumphs* and *joy* of the wicked, ſuch as 'tis, and 'tis but *ſhort*; the *ground* of it is *ſlippery*, the *foundation* next to *nothing*: Job 20.4,5. *Knoweſt thou not this of old ſince man was placed upon earth, that the triumphing of the wicked is ſhort, and the*

and

joy of the Hypocrite but for a moment. The reaſon of this Joy is *growing great* and *high* in the world; *his excellency mounts up to the heavens, and his head reacheth unto the clouds*, ver. 6.

Theſe lovers of the world, do *truſt in wealth, and boaſt themſelves in the multitude of their riches*, Pſal. 49. 6. Riches are gloried in, becauſe they think that they may depend upon them, both for ſecurity and contentment, though they often find themſelves diſappointed; and then their joy is turned into ſorrow. If having the world, cauſes the greateſt joy, certainly love of the world is *idolatrous*. *Job* was judged an Hypocrite by his unkind cenſorious Friends; but by many arguments he demonſtrates his ſincerity, and among the reſt this was *one*; that he *had not made gold his hope*, nor ſaid to the *fine gold, thou art my confidence*; that he had *not rejoyced becauſe his wealth was great*, and *becauſe his hands had gotten much*; Job 31. 24. 25.

Thoſe that *have*, ſhould be as tho' they

they *poſſeſſed not*; and therefore they ſhould *joy as if they rejoyced not.* I read Pſal. 37. 4. *Delight thy ſelf in the Lord and he ſhall give thee the deſires of thy heart*; but 'tis a Truth, *Delight thy ſelf in the world, and thy deſires never ſhall be ſatisfied.*

7. Love of the world is forbidden, which *commands the time and labour, ſo that the greateſt bent and endeavours are in purſuing after it.* The *Pſalmiſt* tells us, *'tis vain to riſe up early, to ſit up late, to eat the bread of ſorrows*, Pſal. 127. 2. but though 'tis *vain*, yet this is the worldlings practiſe. The beloved world makes him go late to his bed, and quickly raiſes him up from it again; his *ſtrength is waſted* in *going up and down* at *Mammons bidding*, and labouring in *Mammon*'s Service; and his pains are *not grudged*, nay he concludes they are well beſtowed, though all this while he is *wearying himſelf for very vanity.*

Love makes men *mad* upon this *Idol* the world; they *talk*, they *act* as if they

they were beſides themſelves. You would conclude a man *frantick*, if you ſhould ſee him eagerly running in the Streets after *bubbles* and *feathers*; the things of the world are *no better*, which worldlings do ſo much buſie themſelves to obtain. What the Apoſtle ſpeaks concerning his *love to Chriſt*; is applicable to *their love to the world*. Whether they are *beſides themſelves* 'tis to the *World*; or whether they ſeem to act *more ſoberly* and with conſideration and judgment, 'tis for *the worlds ſake*; for the *love of the world conſtrains* them to *live to the world*, though *at death* the world will not at *all avail them*.

8. Love of the world is forbidden, which *without any fear of danger is continually increaſing*. They certainly love the world *too much*, that think they can *never* love it *enough*. Indeed love to *God* can never be *exceſſive*; when 'tis *higheſt*, it falls *infinitely ſhort* of that whereof he is *worthy*; 'tis infinitely *below* what his *perfections* claim as *due* to him. But love of the *world* may

may eaſily *exceed due bounds*, and be a great *deal more* than ſo *poor* a thing deſerves; and when 'tis *immoderate*, 'tis a *wicked love*, and an *occaſion* of *much wickedneſs*. 'Tis a true obſervation,

Creſcit amor nummi quantum ipſa pecunia creſcit.

As Wealth *abounds*, ſo 'tis more *abundantly* loved. The Pſalmiſt's caution is needful, *Pſal.* 62. 10. *If riches increaſe ſet not your heart upon them*; which gives this intimation, that the *more* there is of the *World*, the *more* the heart is apt *to be drawn away* after it.

He that layes the *reins* upon the *neck* of his *Affections*, and ſuffers them to run out after the World without *check or reſtraint*, the more he loves the world, he ſtill *deſires more* of it, and is *further off* from *ſatisfaction*, Eccl. 5. 10. *He that loves ſilver ſhall not be ſatisfied with ſilver, nor he that loves abundance*,

bundance, with increaſe. Abundance makes him more *craving*, and *no increaſe* will *content him.* And while he *enlarges his deſire as Hell*, what *haſt* does he make *toward Hell*! As worldly love increaſes, ſo will the Lords *jealouſie*; and how *hot* and *conſuming* will that jealouſie be found! Thoſe ſtupid Souls who imagine they can never *love* or *have too much* of earthly things, go the way to *deprive* themſelves of *all*, Iſa. 5. 8, 9. *Wo to them that joyn houſe to houſe, that lay field to field, till there be no place; that they may be placed alone in the midſt of the earth. In mine ears ſaid the Lord of Hoſts, Of a truth many houſes ſhall be deſolate, even great and fair without inhabitant.*

9. Love of the world is forbidden, which *makes all cautions and counſels againſt it to be derided, and the luſts of it are ſecurely notwithſtanding all, fulfilled.* Such kind of Lovers and Servants of the World were the Phariſees; their *pretences* were high and ſpecious as to the *ſervice of God*, but

Mammon

Mammon was in their *aim*, their *affections*; and *hereupon* they beſtowed their *heartieſt Labour*, Luk. 16. 13,14. When our Lord had ſaid, *No ſervant can ſerve two maſters; for either he will hate the one and love the other, or elſe he will hold to the one aad deſpiſe the other. Ye cannot ſerve God and Mammon.* It follows, *The Phariſees alſo which were covetous, heard all theſe things, and they derided him.*

The Worldling inſtead of trembling to hear that *covetouſneſs is idolatry*, and it will be a *ſtrong* and *effectual bar* to *admiſſion* into the *heavenly Kingdom*, Eph. 5, 5. *No covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt and of God.* I ſay inſtead of trembling at this, he *inwardly ſmiles* and *laughes in his ſleeve*; and he ſecretly reſolves that no *Sermons* or *Diſcourſes*, ſhall beat him off from *prizing* and *purſuing* a thing of *ſo much worth*, as *worldly wealth* in his *judgment is*. Whatever Preachers ſay in the Pulpit, they ſhall never perſwade him

him to undervalue *that* which is *dearer* to him than his *very Soul*, he can *give the hearing to all* that they ſay; and the *bare hearing* is *all* that he *gives*, for his *heart goes after his covetouſneſs ſtill*, Ezek. 33. 31. And the *luſts of the fleſh* ſhall ſtill be gratified with *ſenſual delights*, the *luſts of the eyes* with *earthly treaſure*, and the *pride of life* with the *honours of the world*.

Hæc tria pro trino Numine Mundus habet.

The Truth is, The Worldling has the *World* for his *Deity*; and herein, his *Trinity*, is *Pleaſure*, *Wealth* and *Honour*.

10. Love of the World is forbidden, which *looks upon Martyrdom as Madneſs, and Death as Miſery; becauſe the World and worldlings are hereby parted.* Thoſe hearers compared to *Stony ground*, had too *much love to the world*, to *ſuffer* or *part* with any thing for the *word of Chriſt*. Mat. 13. 21. *Yet hath he not root*

root in himself, the world was too fast rooted in him; *but dureth onely for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended.* Lovers of the world cannot away with the *yoke* of *active obedience*; Commands are *too strict* for them; but the *burthen* of the *Cross* is counted *intolerable.* They *think it strange concerning the fiery trial* that any should *abide it.* Hell fire they will rather venture upon, than that at a *Stake.*

They have not *Faith to believe*, that the *sufferings of this present time, are not worthy to be compared with the glory that shall be revealed*; Rom. 8. 18. Neither has it *any influence upon them* when they are told, that *their light afflictions which are but for a moment, do work* for suffering Saints *a far more exceeding and eternal weight of glory*: 2 Cor. 4. 17. They are all for securing the possession of *present* things; *hopes of future*, their *foolish* hearts do think *are vain*; and they deem it wisdom

dom, rather to make *ſhipwrack of Faith and a good Conſcience*, than to caſt the *beloved World overboard*.

But though by *carnal ſhifts* they avoid ſufferings from men, theſe lovers of the World at laſt are *ſeized on* by *Death*, and then they are forced to *leave their All* behind them. Oh *miſerable Worldlings* who dy *three deaths* in *one!* There is a ſeparation *between Body and Soul*, between *the Soul and God*; and *they and the world* are *parted* to Eternity. Body and Soul will have an *ill* and *ſad meeting* again at the laſt day; but their *place on earth* will *know them no more*, and they will be for ever *baniſhed* from the *Lords preſence*. When dying perhaps, Death *moſt afflicts* them becauſe it *chaſes them out of the world*; but when they are ſent to their *long, doleful, and eternal Home*; too late they will perceive that the beloved World *befool'd them*, all the while they were in it, and has *quite left* them in *endleſs miſery*.

In

In the third place I am to demonſtrate how *unreaſonable it is, that the World ſhould have the Love of any ſet upon it.* I ſhall prove evidently, that the Worldling in thus miſplacing his Affections on Earthly things, acts as One not onely *void of Grace*, but *void of Reaſon.*

1. Love of the World is *inconſiſtent with an intereſt in the Fathers Love.* This Argument I find in the Verſe where my Text lies; *If any man love the world, the love of the Father is not in him.* And *Life it ſelf* is but a *trifle*, if compared with this *Love of God.* Thy *loving-kindneſs*, ſayes the Pſalmiſt, *is better than Life*, Pſal. 63. 3. In another place he cries out as one under a ſweet aſtoniſhment, *How excellent is thy loving-kindneſs O God!* Pſal. 36. 7. How excellent it is, no tongue can utter, no heart can comprehend. This Love may well be called the *Fountain of Life*; the *Life of Grace* is from it, which the people of God are bleſ-

ſed with, Rom. 9. 25. *I will call them my people which were not my people, and her beloved which was not beloved*: And the *gift* of this love is *eternal life through Jeſus Chriſt our Lord*, Rom. 6. 23. Nay to this Love of God, that *Gift of gifts, Chriſt* himſelf is *owing*, 1 Joh. 4. 10. Herein is *Love, not that we loved God, but that he loved us; and ſent his Son to be the propitiation for our ſins.*

None that have this love *can be miſerable*, none can be *happy without it*, whatever they have beſides. This love of God makes friends to be profitable and friends indeed; it can make *enemies to be at peace with us*; and *all things to be ours*; ours, *to be ſubſervient* to our *trueſt welfare*. And they who are intereſted in this Love, will find it *permanent* and *conſtant*, unchangeable in Life, unchangeable at Death; and after Death it will endure for ever. Of the Lord it may truly be ſaid, *to everlaſting he is God*, and *to everlaſting he is Love.*

But

But Lovers of the World keep themſelves effectually out of *Gods favour*; they were born ſtrangers to him, and *children of wrath*; and love of the world *fixes* them in *their eſtrangement from God*, and *faſtens the wrath of God upon them.* The Lord of Heaven and Earth never *ſtands neuter* to any man; that is to ſay *neither friend nor foe* to him. If He be not the *One*; he is certainly the *other*. He *hates all* whom he does *not love*, and is a terrible enemy to every one who is not reconciled to him through a Mediator. Now the Worldling values the *world ſo highly*, that the *favour of God*, is with him *nothing* in compariſon. And as all his *other ſins* have provoked divine diſpleaſure and indignation againſt him: ſo his ſlighting of Gods love; makes the anger of God to be the hotter and fiercer againſt him; and his hatred of him the greater. And how can the *Worldlings heart endure*, or *his hands be ſtrong*, when God that hates him, ſhall in a way of wrath

and vengeance *deal with him*! Ezek. 22. 14.

2. Love of the World is *inconsistent with the grace of Love to God.* To the whole dirty Tribe of these men who so greedily mind and covet the things of the World; those words are rightly applicable, *Joh.* 5.42. *I know you that ye have not the Love of God in you.* Though God is so excellent in himself that he is worthy to be the admiration and desire of Men and Angels; though he has been so *patient and kind* to these unthankful Worldlings themselves; though there is *no good thing* that they have, but is of this *great Benefactors bestowing*, yet they *do not love him*; they take no notice of *his hand* out of which *comes* all that they *receive*, but both *himself* and *all his goodness* is despised, *Rom* 2. 4. *Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?*

If

If *unexpected good* comes to these lovers of the World, they are so *blind themselves*, as to attribute it to *blind Chance and Luck*; which ought to be ascribed to *divine Providence*, which strives to *overcome their evil with goodness*. Or if their own care, contrivance, and endeavours have been successful, *God is not owned* in that Success; they will not *take notice of any obligation* they are *under* to *Him*; but they *bless* themselves *in* themselves, and in their *own craftiness*, for *doing well to* themselves. Thus they of old did *sacrifice to their own net*, and *burnt incense to their own drag*; *because by them their portion was fat and their meat plenteous*; Hab. 1. 16. Worldlings will look *any whither* but *upward*, whither they should *look chiefly*: Their hearts are alienated from God through the blindness that is in them, and love of the World has blinded them.

Now how wretched are those hearts which are *wholly destitute* of love to

God! All the Duties they perform to him, without this Grace of Love, become Mockery, Sin and Abomination; because they *disobey* the *great command* which requires that God should be *loved with all the heart and soul and strength*; no *other command* can be rightly kept, nor obedience be accepted: They that love not God how *unfit* are they to *enjoy* him! and how may they *tremble* to think of *appearing at his Tribunal* who *neither love him*, nor are *beloved of him!*

3. Love of the World is *wronging of the Soul of Man.* What is spoken concerning the *hatred of Wisdom*, may be applied to *love of the World.* The World may truly say, *Whosoever covets* me *wrongeth his own Soul, all that* love me *love death.* The World having insinuated it self, and gotten Mastery over, and possession of the Affections; makes the soul to *forget it self*, and its *immortal nature*, and its *vast capacity*; whereby 'tis capable of far higher, better, and more durable blessedness: than

than a poor ſhort-lived earthly felicity. The Worldlings Soul has loſt the *uſe* of *right Reaſon*, and *Senſe* and *Fancy* guide and govern it; he diſcovers *nothing* of a *Saint*, and *little* of a *Man*; but *how much* of the *brute*, in his *Appetite* and *Inclination*! Man *that is in honour*, and abounds in Wealth, and *underſtands* nothing better, is *like the beaſts that periſh*; Pſal. 49. 20. The Pſalmiſt when under a Temptation, he was *envious at the fooliſh*, admiring the *proſperity of the wicked*; for he ſaw that they *proſper'd in the world and increaſed in riches.* But as ſoon as he *came to himſelf*, he cryes out *ſo fooliſh was I and ignorant, I was as a beaſt before thee*, Pſal. 73. 22. intimating, that a Soul which can *never dye*, never is more infatuated, than when 'tis taken with the *lying and dying vanities* of this World.

A lover of the World is a *cruel Man* to his own Soul; he *never minds* what his *Souls Ails*, though really *ſick of many deadly maladies*; he provides not for

it any *ſutable food*, nor *proper clothing*; he is not concerned at the *danger* his Soul is in, becauſe 'tis in the *hands* of a *Deſtroyer and Murtherer*; neither does he regard *whither* his *Soul muſt go*, as ſoon as it *leaves its earthly tabernacle.*

The Worldlings Soul may cry out upon him, and juſtly reproach him after this manner. *O Thou fooliſh in the worſt ſenſe and bloudy Man. Thou mindeſt me no more than if thou wert a meer brute, and hadſt not the ſoul and underſtanding of a man in thee. Thy body is pampered and fed to the full, but I thy Soul am quite empty; thy body is cloathed and adorned, but I am ſtark naked. Thou art heaping up worldly wealth, but to make Me thy Soul rich towards God thou haſt no regard; and the ſaving of Me which is great ſalvation thou neglecteſt. O cruel Man! thou art falſe to Me, to Thy Self; and conſulteſt not thy trueſt intereſt; for Me thy Soul thou haſt no care of; but ſottiſhly and ſecurely ſuffereſt me to be ſinful, miſerable, ſtarved and loſt, and damned to Eternity.*

4. Love

4. Love of the World is *very opposite unto Religion and Godlineſs in the power of it.* Covetouſneſs is often times *covered* with a *form of Godlineſs*, but it cauſes the *power of Godlineſs to be denied*, 2 Tim. 3. 5. This power of Godlineſs lies in a *rectified judgment*; which diſcerns the excellency of Spiritual things; and in the *ſteady bent and inclination* of a ſanctified heart *towards God* and *true goodneſs*; this power of Godlineſs, is in a ſenſe a *kingly power*, 1 Cor. 4. 20. *For the kingdom of God is not in word but in power*; it *rules and commands* the *whole man*; it *reſtrains* from the minding of *vanity*, and from the working of *iniquity*; and it *conſtrains* to the doing of *Duty*, and *working out our own Salvation*; it conſtrains to the *following after God* for *himſelf*, as the *ſureſt Guide*; and as the *beſt portion* that can be enjoyed.

But where Love of the World is in power, how can the *power of Godlineſs be*, or *be exerted*? If any think to divide their hearts between God and

the World, they are void of understanding and ſincerity; Hoſ. 10. 2. *Their heart is divided now ſhall they be found faulty.* This parting of the Love, though ſeemingly into *equal ſhares*, between God and the World; argues a *true Love to the World*, but *none to God*; for he is not *truly loved at all*, unleſs he be *loved above all things*. Love of the World eats out the *heart of Religion*, and makes the heart a *ſtranger* to it. Sanctifying Grace is not deſired, but the getting of gain; the honour of God is not aimed at: but growing higher in the world, the Commandments of God are counted *grievous* things; but worldly Luſts are ſerved with delight and pleaſure. Where Love of the World prevails, there is an *hatred of purity of Heart*, and *ſtrictneſs of Life*. The Apoſtle plainly tells us, that the *friendſhip of the world is enmity with God*, Jam. 4. 4. His yoak, though eaſie, is caſt off as intolerable: Godlineſs though the *greateſt gain*, and joyn'd with the

ſweeteſt

ſweeteſt contentment, is lookt upon as unprofitable; and Wiſdoms wayes are judged irkſom, though really they are *pleaſantneſs and peace.*

5. Love of the World is *the root of all evil.* The Apoſtle goes to this root, and layes it bare before our eyes; and ſayes 'tis φιλαργυρία, the love of worldly Wealth, 1 Tim. 6. 10. *For the love of Money is the root of* all evil, *which while ſome coveted after, they have erred from the faith, and peirced themſelves thorow with many Sorrows.* Wealth it ſelf is innocent, but the love of it is a great Original Sin; from whence innumerable other Iniquities do proceed. The World having *Love* in its power, which is the great commanding Affection, it has the whole Man at command, and how wicked are the commands of it! He that is led by worldly love, into what evil wayes will he go!

The Robber upon the High-way, the Burglarer who breaks into houſes; 'tis coveting and love of worldly Wealth,

Wealth which is not their own, that puts them upon ſuch hazardous ſins, and unto Theft they are reſolved to add Murther, rather than miſs of their deſired prey. How many a *Tradeſman* is as *great a Thief* as *Newgate* can ſhew; he will lye and ſwear and over-reach and couzen, and worldly Riches are in his heart and aim, not minding the curſe that comes with diſhoneſt gain, nor what at length he will loſe by it. The love of Wealth and Bribes, will turn *Judges* themſelves into *Malefactours*; and make them who ſhould be *Shields* of the Earth, to be the *inſufferable burthens* of it. Covetouſneſs after the Treaſures and Grandeur of the World, has turned the *Church of Rome* into the *Antichriſtian Synagogue of Satan*; and *Proteſtant Eccleſiaſticks* who are eager after the ſame things, are not Paſtours, but *Spots* and *Blemiſhes* of the Church; and go the way to overthrow it.

We

We uſe to ſay, *Uno abſurdo admiſſo, mille ſequuntur* ; One abſurdity being admitted, a thouſand others follow. If love of the World be allowed to reign in the heart, what Sin is there almoſt that will be diſ-allowed, if it pretend to bring in advantage and gain!

6. Love of the World *ſubjects the Soul to the power and malice of the God of the World.* As the Man of Sin at *Rome*, *in ordine ad ſpiritualia*, pretending Spiritual Authority and Power, exerciſes great Dominion over thoſe temporal Kingdoms and Nations that are deluded by Him, ſo truly Satan the great Adverſary, *in ordine ad temporalia*, pretending Temporal Advantage, and the good things of this World; gets and keeps under his power, all that are taken with ſuch things as theſe. In what heart ſoever *Mammon reigns*, 'tis certain that *Satan ſits in the Throne* with him. Where the World is the Idol; the Devil has poſſeſſion of the Worſhipper, evil Angels are

are called the *Rulers of the darkneſs of this World*, Eph. 6. 12. The Kingdom of the Evil One is a Kingdom of darkneſs, and by darkneſs 'tis upheld; it would ſpoil all, if his *ſubjects* did but *know* their *Sovereign*. And this World is a great means to darken their minds, by making them to doat upon it; as the *Epheſians* of old magnified the great Goddeſs *Diana*, ſo do they *Magnifie the World*; as if the *things of it*, were the *greateſt* and *beſt of all*.

Now what ſecure poſſeſſion has the Prince of this World, where the *heart is worldly*; the *eyes* of the *underſtanding faſt cloſed*, and the *Goſpel hidden*! 2 Cor. 4. 3. *But if our goſpel be hid, 'tis hid to them that are loſt*; and what is loſt for refuſing Goſpel-light, becomes the prey of the Prince of darkneſs. To be under *his power*, to be *led Captive* by *Him* at his Pleaſure, ſpeaks great Miſery: He is called the *Old Serpent*, to ſhew his *Subtlety*, his *deadly ſting* and *poyſon*; of *old* he *has*

been

been Mans *enemy*; and ſo *will be* to the Worlds End. He is likened to a *roaring Lion*; to ſignify his *mighty ſtrength* and *cruelty*, and *outragious hunger* and *eagerneſs* to *devour Souls*. We read that he *deceiveth the whole world*, Rev. 12. 9. *All* that are *not called out of the world*, and *off from the love* of it; and 'tis *by the World it ſelf*, that he doth deceive them, that he may eternally deſtroy them.

7. The World makes them the *greateſt ſlaves that moſt love it*; and this farther demonſtrates the unreaſonableneſs of this love. The *greater* the *affection*, the more *abſolute* and *perfect* is the *ſubjection* to it. As *love to God* conſtrains to his *ſervice*, ſo love to the World *neceſſitates to ſlavery*, and worldlings being *pleaſed* with their *bondage*, and *fond* of their *Fetters*; they *like not*, and are *not likely* to be *ſet at liberty*.

The Worlds Commands are moſt impious and unreaſonable. It commands that the *Lord ſhould be forgotten*;

ten; that *he ſhould never be ſought unto or minded*, and accordingly we read, *Pſal.* 10. 4. *The wicked through his pride, will not ſeek after God, God is not in all his thoughts.* 'Tis Mammons Command, *that the Soul and the ſaving of it be neglected*, and the *things that belong to its peace be ſlighted*; and we read that the carnal *Jews*, that were for a Temporal glorious Meſſiah, and for a worldly Kingdom, they *did ſo*; and Chriſt himſelf weeps over them for their madneſs and miſery in ſo doing.

The Worlds injunctions are many times *contrary* to one another. Some worldlings are required *prodigally* to *conſume* their *ſubſtance* upon their *Luſts* and *Appetites*, and now nothing is grudged them; they ſpare no coſt, as if they would imitate that *Roman* Emperour *Heliogabalus*, who was infamous for his Luxury and Profuſeneſs. On the contrary, ſome are required to *ſave*; and then as faſt as they get, they *lock up*; and as they are very niggardly

gardly and *uncharitable* to *others*, ſo they are unmerciful, and will hardly allow *neceſſaries to themſelves*: Such an infatuated Lover of the World, (who loves it *better than himſelf*; and whoſe Covetouſneſs will not ſuffer him *to enjoy the good* that is in his hand; but he deprives his own Soul of it) is mentioned by *Solomon*, Eccl. 4. 8. *There is one alone and not a ſecond, yea he hath neither child nor brother; yet there is no end of all his labour, neither is his eye ſatisfied with riches; neither ſaith he, for whom do I labour and bereave my ſoul of good? this is alſo vanity, yea it is a ſore travel.* The World puts its Lovers upon *ſore travel* indeed; and whether they are for *waſting* or for *hoarding*, they *lye down in ſorrow* at the *end* of their travel, being diſappointed, deſtitute, and all their good things flown away from them.

8. In *Hell what a ſad and full conviction* will the *greedieſt worldlings* be under, that *their fondneſs of the world was the very height of folly*! The Children of

of the richeſt are born naked into the World, as well as the Off-ſpring of the pooreſt; and the Apoſtle tells us, *We brought nothing into the world and tis certain we can carry nothing out*, 1 Tim. 6. 7. And when the Worldlings *body* is laid in the *Duſt*, and his *face bound in ſecret*, and his Eye muſt no more be pleaſed with beautiful objects or fair proſpects, his Ear muſt no more be delighted with Melody, nor his Taſte with rich ſumptuous fare, and his place of habitation muſt *know him no more*. Alas then *too late* he will know the *world*, and *himſelf* likewiſe; he will then perceive, that the World is a *meer cheat*, himſelf in the *worſt* ſenſe a *fool*; and that his love being placed upon *that* which he ſhould have *contemned*, is the cauſe of his *eternal Wo*.

Oh what *thoughts* in *Hell*, are there of theſe *earthly things*! Covetouſneſs there is turned into *anguiſh of Conſcience*, and *ſelf-curſing* that ever the World was *coveted after*. If we could hear

hear a *Tongue tormented* in the *flame*, *ſpeak* of the World, what would it ſay? It would confeſs that the *moſt deſirable things on earth*, are *lighter than vanity* and *laſt* but *for a moment*; but thoſe that love and purſue them, *do work for themſelves a far more exceeding and eternal weight* of Wrath and Miſery.

Thus have I demonſtrated the unreaſonableneſs of Love of the World. I wiſh that Arguments may convince you in time, that *Hell* may *not force a conviction*; joyned with everlaſting Confuſion, Horrour and Deſpair!

Before I come to the Application, it will be very requiſite to anſwer *two Queries*:

The One is; *Whether no love at all is allowable to the World?*

The other; If *any* love *be allowable*; then *In what degree and manner does God allow the World to be loved?*

The

The first Query is this. *Whether no love at all is allowable to the World?*

I answer that *some kind of love is* allowed *to it*, which I prove by these Arguments.

1. Desire is an *act of Love*, but something of the World may be *desired* and *prayed for*, though we ought chiefly to desire the *Grace* of Gods *Kingdom*, that we may *sanctifie his Name*, and *do his Will*; yet we are also taught to beg for *our daily bread*; and our heavenly Father will not be displeased at this, for he *knows that we stand in need of it*, Mat 6. 32. Godliness has the *promise of the life that now is*, 1 Tim. 4. 8. and the accomplishment of it, may without sin, be wisht for. Upon their asking, the Lord *gives meat to them that fear him* because he *is ever mindful of his covenant*, Psal. 111. 5.

2. Delight is *also Love*; but the *things of this world* may have *some delight taken* in them. More things are made for *delight*, than for *necessity*; not

not to delight in any of these things is to act; as if they were *in vain* made *delectable*. *Solomon* tells us, Eccl. 11. 7. *Truly light is sweet, and a pleasant thing it is, for the eyes to behold the Sun*: It cannot be any harm to take some pleasure in that glorious Luminary; and in that admirable variety of creatures which our eyes behold by the light of it: if at the same time we remember, that *God is above it*; and that the *most excellent things* of all *are invisible*. It is not spoken by way of *condemnation* but *commendation* of those mentioned, 1 *King*. 8. 66. that in *Solomons* Reign, which was a time of great *peace*, *plenty*, and *prosperity*, as well as enjoying the *priviledges* of the *Temple*, they *went unto their tents joyful and glad of heart, for all the goodness that the Lord had done for* David *his servant, and* Israel *his people*.

3. Love to the Creatures, in *a degree, is expresly commanded*. To *love others as our selves* is the Summe of the *Second Table* of the Decalogue; this Love keeping within due bounds is

not

not a *Sin*, but a Duty and a *Debt*, Rom. 13. 8. *Owe no man any thing but to love one another; for he that loveth another hath fulfilled the Law.* We read Eph. 5. 28, 29. *So ought men to love their wives as their own bodies; he that loves his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the Church.* And *Tit.* 2. 4. Young Women are to be admonished *to love their Husbands and their Children.* All love therefore towards worldly enjoyments is not forbidden. Nay, to be *without natural affection* is *branded* as a *great Sin*, against the very Law and Light of Nature, *Rom.* 1. 31. But 'tis the *inordinate* and *over-vehement* love of the World; joyned with *too high* an *esteem* of it; and with a neglect of the truly excellent things which the Gospel reveals, that God is so angry at and condemns.

The Second Query is this. *In what degree and manner does God allow the World*

World to be Loved? This *Case* had need to be *warily* resolved; that Conscience may be *well informed*; and shew it self *tender* and *faithful*; for the heart of Man being naturally inclined to the World, and no heart being quite cured of its deceitfulness; where a *little* is granted, a *great deal* is apt to be taken; and things *lawful* to be loved, are *loved unlawfully*; when love *exceeds the limits* that are prescribed. I Answer the Query in these following particulars.

1. The World may be loved as *'tis Gods workmanship, and shews forth its Great Creators Glory.* 'Tis a good thing with *delight* to *study* the *Book of Nature*, if we read *God himself* in *that Volume.* Our *Minds* must *not terminate* where our *eyes* do; but our *understandings* must *clearly see* by the *things that are made*, things *invisible*; even the *Eternal Power and Godhead* of Him that made all things, *Rom.* 1. 20. We may love to look upon the World, and to receive the Blessings of it, as 'tis

'tis a *Remembrancer* to put us *in mind* of God, and a means to *lead us up* to Him. Creatures now are *rightly* uſed; and are very beneficial, when they thus *ſubſerve the end* of their *exiſtence* and *donation*.

2. The World may be loved as *'tis a means to endear the Lord who gives it. If we love God* only becauſe of the *creature comforts* he beſtows; the *creature* is the *end* and *God* is the *means Subordinate* to attain it, and this love is *baſe, mercenary*, and *carnal*. But if we love the creature becauſe it helps to make our *Love* to *God himſelf* more *ſtrong* and *ardent*; God is pleaſed to ſee the creature ſo loved and uſed. Holy David *deſired* and *liked well* enough to be *delivered out of the hands of all his Enemies*; and *of Saul*, and to be *ſettled* upon *the Throne* of Iſrael in peace. But when he was ſo, a *Crown* and *Kingdom* was not that which he *moſt highly* valued, but ſays he I *will love Thee O Lord my ſtrengh*, Pſal. 18. 1. He was enclined to rejoice not ſo much in his *deliverance*,

liverance, as in his *Deliverer* that wrought it, Pſal. 43. 4. *Then will I go to the altar of God, unto God my exceeding joy, yea upon the harp will I praiſe thee O God my God.*

3. The World may be Loved, as *'tis an encouragement unto religious duties and ſervice; by doing of which, our heavenly Father is glorified.* How much anger is threatned againſt the Children of *Iſrael, becauſe they ſerved not the Lord their God with joyfulneſs and gladneſs of heart for the abundance of all things*! Deut. 28. 47. Mercies Temporal may be prized and loved, and they are Mercies indeed, when they are *effectual motives* to *duty*; and cauſe it with a *cheerful livelineſs* to be performed. *Health* may be *loved*; that *our members* may be the more *fit* and *able inſtruments of righteouſneſs unto God*; and we may take pleaſure in the abounding of Worldly bleſſings; if that abundance *quickens us* to *abound in the work of* that *Lord*, whoſe *bleſſing*

makes rich and he adds no ſorrow with it.

4. The World may be Loved, as it *puts us into a capacity to be fruitful in good works, whereby others are profited.* If *tis more bleſſed to give than to receive,* as our Lords *memorable and famous ſaying* was, Acts 20. 35. then tis *Lawful* to *deſire* to *have,* that we *may give to him that needeth.* If Providence puts us into a condition that we *need to receive,* we muſt not be *diſcontented*; but if the Lord is pleaſed to alter our Circumſtances, ſo that we are *able to give*; we ſhould *love* and *chuſe it rather.* They that *have* the World ſhould *do good* with it; *Heb.* 13. 16. *But to do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed;* and tis not unlawful to deſire that we may have, wherewith to offer ſuch ſacrifices.

They that are *rich* in this World, are to have a *charge* given them that they be not *high minded,* nor *truſt in uncertain riches,* πλούτου ἀδηλότητι, 1 *Tim.* 6. 17.

6. 17. the word ſignifies, *obſcurity* or *not* being *made manifeſt*. Riches do *not appear* what they *are*, their vanity is uſually hid from the eyes of thoſe that have them; and how of a ſudden many times do they *diſappear* and are gone! But while they are enjoyed they ſhould be employed to good uſes. The *more* the hand *gets* the *more* it ſhould *give*; that *God* may be *honoured* by the *ſubſtance* that is gotten, in works of *Piety* and *Charity*. But if thy contributions this way, *are* at the *old ſtand and ſtay*, that they *were* when thou wert *poorer*, though thy eſtate *now* is very *much increaſed*; thou mayeſt be grown *richer*, but not a *better man*; nay certainly thou art *worſe* than *formerly*.

If Love of the World keep within due bounds, the wealth and good things of it will *not puff us up* with Pride, nor be the *ground* of our *truſt* and *confidence*; neither will the world be deſired for its *own ſake*, but that we may more abound in thoſe *works*

that are good and profitable unto m
Tit. 3. 8. and more beneficially *ſe*
our generation according to the will
God.

5. The World may be Loved,
we may make friends of the Mammon
unrighteouſneſs, and at length be rece
ed into everlaſting habitations, Luk. 1
9. The World is well uſed inde
when we make *Steps* of the things
it, that we may the *better aſcend u*
Heaven. With our worldly Su
ſtance, *acts of Charity* may be done
Souls themſelves; when hereby we a
forward to *promote* and *ſpread the*
ſpel, by the *miniſtry* of it. Wh
the *bowels of the Saints are refreſhed*
us, we do our *own Souls* a *greater kin*
neſs, and *they* will find it turn to *v*
good account. What we give for t
Lords ſake, He reckons as *lent to h*
ſelf; and by his *own word*, and t
written, we are aſſured of repayme
Prov. 19. 17. *He that hath pity u*
the poor lendeth to the Lord, and t
which he hath given, will he pay him
ga

tain. And for all this, how *glorious*, though altogether *free* and unmerited, will be the *recompence* at the *reſurrection of the juſt*!

The World has a lovelineſs in it when hereby we *grow rich in good works*; and ſo *lay up in ſtore for our ſelves a good foundation againſt the time to come, that we may lay hold on eternal life*; 1 Tim. 6. 19. By a *good foundation*, we are to underſtand, a *good* and *ſound Evidence* of our *Title* to Eternal Life; for the *promiſe* of Life Everlaſting, which is made to ſuch good Works, as the Apoſtle mentions, is *moſt certain*, being *yea and amen in Chriſt*, through *whom* this *gift of eternal life* is beſtowed, *Rom.* 6. 23.

6. The World may be Loved, if *we care for it onely ſo far, as we have God himſelf with it.* When the Pſalmiſt ſaid there was *none on earth that he deſired beſides God*, he plainly ſignifies, that he *deſired no earthly thing without him.* It was a gracious expreſſion of Him who ſaid, *Non tua ſatiant,*

nisi Tecum, Lord! Thy *gifts* will *never satisfie me* unless thou *givest me thy self* with them. God is the *Soul* as it were of every *comfort*, the *life* of all our *enjoyments*; every thing is *dead* and *bad* without him. God with an *inheritance* makes the inheritance goodly and blest. An house is pleasant, when the *Lord himself* is our *habitation*; who is the *dwelling place of his people in all generations*, Psal 90 1. The presence of God with the Creature sanctifies it to us; there is not such a vexation, but a satisfaction and comfort in the holy use of it. A *little with God* is more *desirable* and *delightful*, than the *greatest abundance of all manner of store* without *him*.

7. The World may be Loved, if *we love it as if we loved it not*; *our affection being moderated by the special grace of God*. They that have the enjoyments of this life, should be *as if they had none*; and they that *buy as if they possessed not*, 1 Cor. 7. 30. The *heart* must not *cleave in love* to that which is in the *hand*;

hand; but ſit looſe from it becauſe it may quickly *paſs away*. A man may *like* a *commodious Inn* to lodge in, when he is journeying; but he muſt not love it as a *place* of *his conſtant abode*. We are *ſtrangers and ſojourners* on Earth; the World through which we are travelling muſt not be taking to us, at if it were our *Home* and *Reſt*, but as *leaving* it, we muſt love it. And we muſt be always reſolved and ready to part with the moſt deſirable things in it, when they ſtand in competition with Chriſt and the infinitely better, and eternally durable things of the other World.

In theſe particulars I have told you *what that Love is*; which the World *may have allowed* to it: At the hearing of all this, the Worldling perhaps may *flout*; perhaps he may *fume and fret*; and ſay, It were as good that *no Love at all* were allowed, as love thus limited: But an *underſtanding* and *renewed Mind* will *yeild* to what has been ſpoken; and grant that

that Love is moſt *reaſonable*, that is thus *moderated* and *ſpiritualized*.

It will be needful to add theſe two words of Caution

Firſt, *Take heed leſt Mammon deceive you by transforming himſelf into Chriſt's Servant* ; for he may *do ſo*, as well as *Satan transform himſelf into an Angel of Light*. In your minding Worldly Affairs take heed of *pretending Religion*, when *ſelf* is *intended* ; 'tis a poor thing, a fooliſh part, while you profeſs your ſelves to be Chriſt's ; for you to lay up onely for *your ſelves* and *yours* ; it will be your Wiſdom, by a faithful improvement of this Worlds Goods, to *provide your ſelves bags that wax not old, a treaſure in heaven that faileth not, where no thief approacheth, neither moth corrupteth*, Luk. 12. 33.

Secondly, Though inordinate love of the World be in ſome meaſure mortified ; take heed of its *again prevailing*, and *recovering ſtrength in you*. If you loſe *your firſt love* to Chriſt ; your *old love* to the *world* will ſoon *revive*.

Be

Be *jealous* over your *Hearts* and the *World* with a *godly jealouſie*. Get the world *more under*, and let the Lord Jeſus ſtill have an *higher pre-eminence in you above all things.*

I come now to the *Application*, and in applying this Doctrine, I ſhall,

Firſt, Endeavour to *convince the Lovers of the World*, that they *are* indeed *ſuch Lovers.*

Secondly, I ſhall *diſſwade* ſuch Lovers from *continuing as they are*, by ſeveral *moving Conſiderations.*

Thirdly, I ſhall attempt to *caſt the World out of the Church*, and ſhew how *unbecoming* the *Love* of the *World* is, in *Profeſſors of Chriſtianity.*

Fourthly, I ſhall *direct* unto the uſe of *proper remedies and means*, that this Love of the World may be *cured.*

Fifthly, Conclude with *Encouragement* to thoſe, *in whom* Love of the World is *mortified.*

USE I. Shall be by way of *Conviction.* I ſhall endeavour to *convince* the Lovers of the VVorld, that they *are indeed ſuch Lovers.* Much has been ſpoken to this end *already*, in *ſetting forth* the *Love* of the VVorld, which the VVord of God *forbids.* Seriouſly and faithfully try your ſelves; and ſee whether your Love to the VVorld, has not thoſe *black marks* and *deadly Signs* upon it, that argue you in *heart and affection verily eſtranged from God.* But that the Convictions may be the more *thorow.* I ſhall put theſe following *Queſtions* to you; and let *Conſcience anſwer* as in the *Lords Preſence.*

1. Has not the VVorld the *command of your thoughts?* and can't it command them away from God at *any time*, time of *Duty not excepted?* Love has a mighty force to fix the thoughts where it ſelf is placed. If you contentedly let Mammon ſeize upon your thoughts, when *firſt you wake* in the Morning, and employ them

them *all the day*; and thoughts about the beſt things, as unwelcom Gueſts, have no Entertainment; if when you ingage in any Duty of Religion at the Throne of Grace, in the Sanctuary, or at the Lords own Table; the VVorld *without controul* can call away your Hearts from what you are doing, and ſet you a *thinking*, *projecting* and *contriving* about your *ſecular affairs*; certainly, though you are ſo expreſly forbidden to *ſet your affection on things on earth*; Col. 3. 2. yet on theſe earthly things yours is placed, and the *earthlineſs* of your *thoughts* is an *evidence againſt you.*

2. Is not the VVorld the thing, which you moſt *ſeriouſly intend and aim at*? VVhat is the *Worldly Mans chief end*? Truly 'tis that the *World* may be *gotten and enjoyed.* God and the other VVorld are not in his eye and deſign. He admires *Worldly Wiſdom*, above that wiſdom that is *ſpiritual*, and endeavours to *excell therein*, that he may be *ſhrode* to get and keep the VVorlds

VVorlds good things. The VVorldling wonders at what the Apoſtles ſayes, 2 Cor 3. 18. *Let no man deceive himſelf, if any man among you ſeem to be wiſe in this world, let him become a fool that he may be wiſe.* He is *too wiſe* in his *own conceit* to become a *fool* at the *Apoſtles bidding*, though all is but *ſeeming wiſdom* that he is ſo much taken with. If the VVorld is the *principal thing* with you, and *above all gettings*, you count it your wiſdom to *get the wealth* and *other enjoyments* of it: In the *Catalogue* of the *Worlds Lovers*, your *names* are to be regiſter'd.

3. Are you not *much better pleaſed with worldly diſcourſe, than that which is to edification?* That paſſage is applicable here, *Joh.* 3. 31. *He that is of the earth, is earthly; and ſpeaketh of the earth.* 'Tis a great truth, *Out of the abundance of the heart the mouth ſpeaks*, Mat. 12. 34. If the *Word of God be in our hearts*, and is loved and delighted in; *our mouths will talk of it, when we ſit in the houſe, and when we walk by the way,*

way, when we lye down and when we riſe up, Deut. 6. 6, 7. But if the World has poſſeſſion of the Heart, the *breath* will *ſmell of it*; and there will be a *diſlikeing* to *talk* or *hear* of any thing beſides.

It is to be granted, that a good man who has much earthly buſineſs to manage, may be fain to ſpeak *more words* about his *worldly affairs*, than of *God* and *Religion*; but the World is not talked of, as a *thing moſt ſuitable* to him. He has moſt pleaſure in holy and gracious communication; and he often *chides* himſelf, becauſe his Tongue ſpeaks *no more* of God, and with no *more complacency*. But if thy Tongue can freely run upon thy Pleaſures, thy Paſtimes, and thy Gain; if *frothy*, *corrupt* and *atheiſtical* communication is *not diſliked*; but *holy counſels* and *cautions*, though thou greatly needeſt them, are *very irkſome*, and have an *harſh ſound* in thy Ears. That fooliſh Tongue and Ear of thine, do plainly ſpeak and prove

prove thee to be a Lover of the World.

4. Don't you *grudge God the Sabbath, becauſe then you are ſo much reſtrain'd, and taken off from your worldly buſineſs*? They of old who ſaid, *When will the Sabbath be gone?* that they *might ſell their Corn* as upon other dayes, *Amos* 8. 5. certainly the Sabbath was unwelcome to them; and they rejoyced to ſee the end of it; and 'tis apparent that the Ordinances of God were contemned: *Proſpering in the World*, and *increaſing in Riches*, was the thing they *coveted*. But the Prophet adds, *v.* 7, 8. *The Lord hath ſworn by the excellency of Jacob, Surely I will never forget any of their works*. And he threatens ſuch Judgments as ſhould ſet the *Land a trembling*, and *every one a mourning that dwelleth therein*. Heavenly minded *David* ſaid, *A day in thy courts is better than a thouſand*, *Pſal.* 84. 10. But Lovers of the World ſay, *A day in the Shop, at the Exchange*; or *any place*

place where *Gain is gotten*, and *Worldly Pleaſure enjoyed*, is much better than a thouſand dayes in Gods Sanctuary. Love of the World makes a man to ſigh and ſay in his Heart, *Religious Duties what a wearineſs are they! and why ſhould one day in ſeven be thus waſted!*

5. Is it not your *inward thought that there is much of fancy in Religion; and that the things of the World are moſt real?* The Lord complains of *Iſrael*, *Hoſ.* 8. 12. *I have written to them the great things of my law; but they were counted as a ſtrange thing.* Hardly *credible*, little *valuable*; the *truth* and *goodneſs* of them by theſe men was very *queſtionable*. Love of the World does *hood-wink the eyes* of thoſe who doat upon it; ſo that they *ſee little or nothing* in the *juſtifying Righteouſneſs of Chriſt*; in *partaking of the Divine Nature*; in the *Graces and Joyes of the Holy Ghoſt*. The young man in the Goſpel, who was drawn away from Chriſt by his *great riches*; his

his thought muſt needs be, that *Eternal Life* and a *Treaſure in Heaven*, was *doubtful*, and his *great poſſeſſions*, as the *moſt real* and *better* of the *two*, were to be *preferred*. Mammon has certainly *beſotted* thy Heart with love, if thou thinkeſt that the *Grace and Peace* which Believers have by Chriſt, and the *Glory* they hope for, are *mere imaginations*; and that the Pſalmiſt *knew not* what he *valued*, or *undervalued*, when he ſaid, *The law of thy mouth is better to me than thouſands of gold and ſilver*, Pſal. 119. 72.

6. Don't you often *venture preſumptuouſly upon Sin, and conſequently upon Hell, for the Worlds ſake*? If the *ſubtle Tempter* layes the World for *the bait*, does he not *eaſily catch* you? If Sins that pretend to be for your *worldly advantage* and *delight* are ordinarily allowed of, your *hearts* are *Mammons*, and your ſelves at *his ſervice*, though he put you upon never ſuch bad and wicked employment. We ought not *to do evil that good may come*;

come; though the *glorifying God* is the *good pretended*, *Rom.* 3. 7, 8. But how *juſt will the damnation of thoſe be*, who do *evil*, and *ſuch* an evil as *Sin* is, that the *good*, the *ſorry* good of the World may come to them!

Who can conceive the *infiniteneſs* of evil that is in Sin, and the miſery and miſchief that is in the bowels of it! The *loſs* of *Heaven*, the *loſs* of *Souls*, the *terrours* of *Death*, the *endleſs torments* of *Hell*, are all to be laid at Sins door. Thou art a *frantick lover* of the World indeed; if for the gaining and enjoying thereof, thou wilt venture by Sin to make *God thy enemy*, and *exclude* thee his *Kingdom*, and *damn thee to Eternity!*

USE II. In the ſecond place, I am to diſſwade you that *are lovers* of the World from *continuing as* you *are*. I wiſh Conſcience may never let you be quiet, but alwayes be reproaching of you for your fond and fooliſh Love, and doating on *that*, which if your

your eyes were open, you would ſee deſerves to be *deſpiſed*.

Arguments to move you are theſe:

1. Lovers of the World act *moſt unworthily*. True *worth* is not accounted by them as *valuable*; but *meer vanity* is highly *eſteemed*. If an *Idiot* were placed as *Preſident* at the *Council Table*, above the wiſeſt and moſt *prudent Stateſman*: If an errant *Thief* were let in a *Tribunal*, above a *righteous Judge*: If a profane *Stage-player* ſhould be let into the *Pulpit*, rather than an able and faithful *Preacher* of the Goſpel: All would grant that *this* were a proceeding moſt unworthy, and no regard had to what was really fit and worthy to be done. But Worldlings act much more unworthily, when they place the *Creatures* in their *hearts* above the *Creator*; and *Earth* has the *preeminence* above *Heaven*. They are *Contemners of God*, *Pſal.* 10. 13. wherefore are they ſo? Is he worthy to be contemned? Can any ſay, He is a barren *wilderneſs*, *or a land*

a land of darkneſs? *Jer.* 2. 31. What *iniquity* was *ever found in him*? *v.* 5. But this vain World is *barren*, as to any *ſubſtantial excellency*; and the truth is, *darkneſs* and *iniquity* 'tis full of.

2. Lovers of the World are *meer children in underſtanding*. The Apoſtle thus deſcribes his childhood, 1 *Cor.* 13. 11. *When I was a child, I ſpake as a child, I underſtood as a child, I thought*, or reaſoned ἐλογιζόμην, *as a child*. Then he adds, *When I became a man, I put away childiſh things*. Thus Worldlings ſpeak and underſtand, and think of earthly things like meer Children; that the trifles of this World are *grande aliquid*, ſome great matter; whereas if they did but act *like men in underſtanding*, they would put away thoſe childiſh toyes, and their own high thoughts and imaginations concerning them. The Lover of the World would be wiſe; but worldly wiſdom will never make him ſo: He is compared to a *wild aſſes colt*;

colt; to ſhew both his *ſillineſs*, and his *obſtinacy* therein, *Job* 11. 12.

The things of this World are called ἐπίγεια *earthly things*; to ſhew how *mean* and *low* they are; as much inferiour to heavenly things *in excellency*, as they are *in place* below them; and 'tis only during mans ſhort abode on Earth, that theſe things can be enjoyed. Yet Worldlings are hugely taken, and rejoyce in ſuch things as theſe; as Children are with Rattles and Counters, which grown Men do look upon as worthleſs and contemptible.

3. Lovers of the World *do love an enemy*; *and by loving it, give it power to ruine them.* The Apoſtle tells us, *Whatſoever is born of God overcometh the world*, 1 John 5. 4. *Victory* over the World plainly ſhews that the World does *war* againſt us; and that which *wars* againſt us is an *enemy*. Grace indeed can *make friends* of the Mammon of Unrighteouſneſs; but conſidered in our Natural State, Mammon

Mammon is a grand Adverſary. The Prince of this World has indeed *fiery darts* of his *own*, which are very dangerous; and we have need of *the ſhield of Faith to quench them.* But ſome of the *worſt weapons* which he uſes againſt us, are drawn forth out of the *Worlds Armoury* It was ſaid, as I remember, to a King of *Macedon*, Ἀργυρέαις λόγχαισι μάχε καὶ πάντα κρατήσεις, that he *ſhould fight with ſilver Spears*, and he would *certainly be victorious.* Satan goes *this way.* He uſes the Wealth, the Pleaſure, and Grandeur of the World as his weapons; and how mighty are theſe carnal weapons found! What multitudes are hereby conquered!

Worldlings ſhould remember, that what they *love*, Satan makes uſe of as an *inſtrument of Death*; that by *this means* they may be *deſtroyed.* What an abſurd thing would it be for a man to be fond of a *Dagger* that is to *ſtab* him, or of *Poyſon* which is to be given to him! And truly Satan does

does as effectually dispatch *souls* by the *things* of the *World*; as *lives* are taken away by *Ponyard or Poyson*. Contempt of the World would prevent mischief by it, and frustrate the wiles of the evil one; but love of the World makes it so dangerous and deadly, and the things of it become strong cords to draw men away from God, and to *hale them away* unto eternal perdition.

4 Love of the World *fills it with sin and wickedness*. Worldly *lusts* how vehemently do they *urge* men to *stick at nothing*, though never so *bad*, for their *satisfaction*! We read *Jam.* 4. 1. *From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?* Men do fight for the World; and kill for the World; and deal unrighteously for the World; they swear and lye for the World; they cast off Religion and the fear of God for the World. *Desire* after *something* or *other* in this World: how is it at the bottom

bottom of the *moſt wicked villanies* that are acted therein! We find 1 *Kings* 21. 12, 13. a *Faſt proclaimed*, Religion moſt baſely abuſed; *Naboth ſet on high among the people*, as a notorious, impious Traytor and Malefactor; *two ſons of Belial*, like our late *Iriſh* Evidences, *witneſs againſt him that he did blaſpheme God and the King*, and he is *carried forth out of the City, and ſtoned with ſtones that he dyed*; and the *ground* of all this *horrid wickedneſs* is *Ahabs coveting* of *Naboths vineyard*.

5. Love of the World *loads it with Judgments and Calamities.* It cauſes men to *neglect the God of Heaven*, and the *Duty* which they owe him; and hereby they provoke *his wrath* and indignation againſt them: And this diſpleaſure breaks forth in divers plagues and miſeries; *Deut.* 28. 58. *The Lord will make thy plagues wonderful, and the plagues of thy ſeed; even great plagues and of long continuance.* How terribly does He ſpeak, *Zeph.* 3. 8. *My determination is to gather the nations,*

nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousie.

And as Lovers of the World incur Gods hatred, so it oftentimes makes them full of hatred, envy, and unjust and uncharitable designs one against another. Worldly Love breaks through all *natural* and *civil bonds*, as well as obligations in point of Conscience. Our Lord therefore sayes, *Beware of men*; as being now very dangerous creatures one to another. And the Prophet sayes, *Jer.* 9. 4, 5. *Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will walk with slanders; and they will deceive every one his neighbour, and will not speak the truth; they have taught their tongue to speak lyes,* they are very artificial at it, *and weary themselves to commit iniquity.*

An

An ambitious affectation of Rule and Governing, and worldly wealth and greatneſs; was the *riſe* of the *Four Monarchies* mentioned *Dan.* 7. 3. compared unto *Four great Beaſts.* And by theſe Beaſts, how many were devoured! with what brutiſh rage and cruelty were theſe Kingdoms managed! It was a true obſervation of an Ancient Father, *Omnes nos ſumus, aut corvi qui lacerant, aut cadavera quæ lacerantur.* All are either *Birds of prey*, or a *prey to* theſe *Birds.* Miſery is great upon Earth, for the *ſubtle* prey upon the *ſimple*; and the *ſtronger* do *devour* the *weaker.* Love of the *World* and *Self-love*, makes men *ſavage* and *cruel* to one another.

6. Lovers of the World *help forward their own affliction.* An high eſteem of the World raiſes expectation to a great height; and when it does not anſwer expectation; but come exceeding ſhort of it, there is the greater trouble in the diſappointment. The Stronger the Worldlings

Affections are, the ſharper is Affliction; the more grievous are the Croſſes he meets with, and the Loſſes which he does ſuſtain. Love does excite thoſe other paſſions of Sorrow, Wrath, Envy, Care; which have a great deal of torment in them. The World being rightly compared to *ſharp thorns*, to a *pricking Briar*; why ſhould any be ſo deſirous to hug Thorns and Briars and Brambles in his Boſom! The ſtrength of our Affections and Paſſions, make earthly things, thus *peircing* to us; whereas if theſe affections were but mortified; we ſhould not be liable to ſuch diſturbance, but with the Apoſtle we *ſhould know how to want and how to abound* and *learn in whatſoever ſtate we are therewith to be content*. Phil. 4. 12.

7. Love of the World is a *great hindrance to faith in Chriſt Jeſus* This is it which keeps the heart faſt ſhut againſt the *Lord of Life*, the *Authour of Eternal Salvation*. It is written *Joh.* 5. 44. *How can ye believe which receive*

ceive honour one of another, and ſeek not the honour that cometh from God onely? If affecting *Honour in the world*, and glory from Men, makes believing *impoſſible*; by a parity of reaſon, affecting worldly delights and wealth, whilſt ſuch affection is indulged; will be as effectual impediment unto Faith. By the *Marriage Supper*, *Mat.* 22. 2. we are to underſtand the *benefits of Chriſt*, which the Goſpel invites all to partake of; and the word *Marriage*, does give an *hint*, that they who would partake of theſe benefits, muſt conſent to be *betrothed to him*; but when the invitation was made, they who were invited, *made light of it*, *ver.* 5. and *minding* and being taken with the *things of the world* was the reaſon, it is ſaid, *they went their way, one to his farm, and another to his merchandize.*

The young Man in the Goſpel was inclined towards Chriſt; and one would have thought, was near this Spiritual Marriage; but Love of the World, did *forbid the Banes.* He

could not be brought to prefer Christ and Heaven, before his earthly Riches which he had such store of. *Agrippa* was *almost perswaded to be a Christian*, Act. 26. 28. but we *read not* that ever he was *perswaded altogether*; and 'tis more than probable that *love of worldly greatness* was the *obstacle*: we don't read that he was willing to hazard his *Crown of Gold*, and take up the *Cross of Christ*, though he might have gained a *Crown of Life*. Love of the world how opposite is it to the great command of the Gospel which is to *believe*! True Faith overcomes the world, and this victory is by throwing *it*, and the *Love of it*, out of the *Heart*, else Christ would never be *received there*.

8. The greatest Lovers of the World *may* have the *soonest*, and *will have* the *saddest parting with it*. The Worldling may be *suddenly arrested* by *Death* the *King of Terrors*, and brought before that dreadful Tribunal, where he will be both judged and condemned together: In the *midst* of a *worldly* and *selfish*

ſelfiſh deſign, in the very *heat and eagerneſs* of his Spirit towards his *earthly buſineſs*; when he promiſes to himſelf ſo *much time* in *ſuch a place*, to *buy and ſell, and get gain*, *Jam.* 4. 13. His life may prove a vapour which ſuddenly vaniſhes away; and then all his *thoughts* and *projects periſh*; and *when his breath goes forth and he returns to his earth*; 'twill be found he has been *labouring for the wind*.

And how *ſad a parting* with the *World* will the *Lover of it have*! *Cloaths* and *Ornaments* muſt be *put off*, and the *Winding Sheet* muſt be *put on*; Delicious *Fare*, and *coſtly Wines* muſt be *taſted no more*; Sleep is a *locking up of the Senſes*, but Death *will deſtroy them*; and what is *pleaſing to the Senſes*, muſt be *enjoyed no longer*. The *deareſt Relations* muſt be *bid farewell*, without hopes of *ſending any to them from the dead*, to *warn them to repent*: The *pleaſant habitation* with all its Furniture and delights *muſt be left*, and he muſt lye down in a *dark and cold grave*.

But oh! there is *One part* of Him, which Death *cannot ſeize*; and that's *the Soul*, and *whither muſt that go*? Hell *is the place* that will receive the *ſeparated Spirits* of all thoſe that dye in *their worldlineſs and wickedneſs*; Pſal. 9. 17. *The Wicked ſhall be turned into Hell, and all the Nations that forget God.*

Let all this which has been ſpoken, cauſe theſe Lovers of the World, to bethink themſelves; that they may perceive, there is the worſt ſort of Phrenſie in that Earthly Affection which is ſo predominant in them.

But ſome may here *Object*,

That *ſpeaking thus againſt love of the World, may prove of very ill and dangerous conſequence.* If the World may *not be coveted* after *Merchandiſe* muſt *ceaſe*; and *trading* be under *great diſcouragement*; the endeavours of all will be *damped* in the *works* of their *particular callings*; and *Money* that is ſaid to *anſwer all things* will ſignifie little or nothing. If worldly gain may

may be no more minded than has been allowed; the *Seaman* will have *little heart* to *Sail*; and the *Souldier* have *less courage* to *fight* for his *King* and *Country*; and so at the long run, this Doctrine which teaches contempt of the World may *undermine the Throne*, and prove *prejudicial* to the *State and Government*.

Unto this *Objection* I thus *Answer*.

That if Love to the World be moderated by the Word, and God is loved above all, Righteousness followed after, and the World to come chiefly minded, all the *harms* consequent hereupon, are onely the *meer imaginations* of a *foolish carnal* mind. Godliness will be found *profitable for all things*; hurtful neither to *any person* or *thing* in the whole World.

The *Merchant* whose Soul is *truly wise* and *noble*, that is to say is *heavenly*, so that he looks principally after the *pearl of great price*, Mat. 13. 46. He goes the way to have a *blessing* up-

on his other *Merchandize*; and he is fitter to be truſted with more of the World; becauſe *He* and *all that he has*, are ſincerely *at Gods Service*

The juſt and righteous *Tradeſman*, whoſe deſire is to *render unto God the things that are Gods*, and *loves Him and his Service* before any thing in the World; who *wrongs* not his *Neighbour* by any *falſe and knaviſh dealing*; nay is ready to *ſhew him mercy* when he *needs* it: The Lord delights in ſuch a Man, *Prov.* 11. 1. *A falſe balance is an abomination to the Lord, but a juſt weight is his delight.* Prov. 15. 9 *He loves him that followeth after righteouſneſs.* He *rejoyceth over him to do him good*, and takes pleaſure in his proſperity. How can ſuch a Man be in the *leaſt prejudiced* by his *ſeeking of God*, ſince there is ſuch a ſure promiſe; that *they that ſeek the Lord ſhall not want any good thing?* Pſal. 34. 10.

The *Seaman*, who loves the Lord above the World, and truſts in him; and deſires *ſo much* of *earthly things*, and

and *no more* than *Divine Wiſdom* ſees *expedient* for him to have; this Man is *ſafeſt* in his Sailing, the *Providence* of God is his *Convoy*, the *Anchor* of his *Hope* is caſt within the *Veil*: His dependance is upon the Almighty both for Security and Succeſs; and that *dependance* ſhall *not be in vain*; for the Lord is the *confidence of them that are afar off upon the Sea*, Pſal. 65. 5. and even *the Wind and the Sea obey him*. And if any *thing adverſe* does befall him; it ſhall *work for good*, and iſſue in his *greateſt advantage*.

The *Souldier* who has a *good Cauſe*, and a *good Conſcience*, who ſeeing the hazzard and uncertainty of Life, is weaned from the World, and makes ſure of Heaven; this man is *compaſſed with the favour of God as with a ſheild*, Pſal. 5. 12. How *valiantly* will ſuch a Souldier fight againſt the Enemy, who has the *Lord of Hoſts*, the *God of Battle* to *ſtand by him*! An Army of *ſuch Souldiers* both by Sea and Land, what a Security would they be to the Throne

and Government! Whereas a *covetous, wicked and debauched* Army, large *offers of Gold* may eaſily make them *unfaithful*; an *evil Conſcience* when it comes to engagement with the Enemy, may make them *cowardly* and *fainthearted*; and ſo many *accurſed things* there are among them, as may juſtly *provoke* the Lord to *deny* them *Victory*!

Let not the *Rulers* and *Potentates* of the Earth look upon *Chriſtianity* with a *jealous eye*, becauſe it perſwades men to *deſpiſe* the World; for Chriſtians indeed, who *ſet their hearts* upon, and *ſeek the things above*, will make the *beſt uſe* of *things on earth*; and in uſing of them *moſt conſult* the *publick good*, and prove *general Bleſſings* to all, and that from the *Mighties* to the *Meaneſt*.

In the next place ſome may alſo object:

That all this Diſcourſe againſt Love of the World, *does concern them either*

either not at all, or but very little; for they are *poor*, and have *very little of the World* to *ſet their hearts upon*. The *rich* and *wealthy* indeed may *need caution*; but they who have ſo *ſmall a portion* of the World, are in *no danger*.

Unto this I thus return an Anſwer;

That the *poor of the World* may be *over-lovers of the World*.

And they who *have very little* of the World, may be *eternally undone* by it.

1. The *poor of the World may over-love the World*. Their *little* may be very *greatly eſteemed*, and have a *large ſhare* of their *Affections*: They may love *one pound* as well, as a very wealthy man may love a *thouſand*. If the poor are *diſcontented*, and *fret at Providence*, that they have *no more* of the World; this *diſcontent* diſcovers an *inordinate affection* to the World. If they are *envious* at thoſe who *have more* than themſelves, it argues that the

the World is *too lovely* and *excellent* in their eyes; and they don't consider, that the most prosperous Worldlings *shall soon be cut down as the grass, and wither as the green herb, Psal.* 37. 2. If the poor are *eager* in their *desires after wealth*, though they *cannot obtain* what they desire, this *desire* is *coveteousness*; though what is coveted flees from them, and their most diligent pursuits after it are in vain.

The World may have a *full possession* of the *heart*, the *thoughts*, the *admiration*, the *choice* and *most eager affections* of it; and yet perhaps *very little* of the World may ever *come* into *the hands.*

2. They who have *very little of the World may be eternally undone by it*: Therefore even *these* have *need* to be *cautioned* against the love of it. If the poor mans care about the World, and desire after it, *takes him off* from holy duties, or makes him *very heartless* in them: If he *so* minds his *small* and

and petty concerns in the World, as to be *mindleſs* of his *Soul*, and to neglect the Salvation of it: Though he has never *ſo little* of the World, he is *very much a worldling*; and how inexcuſable is he, who for ſo *ſmall a matter* of the World, will venture to *loſe his Soul*; the loſs of which, the *gain* of the *whole world* is not *enough* to *compenſate*! *Mark* 8. 36, 37. *Judas* was far from being a rich man; he *bare the bag* after Chriſt; and his *heart* was *too much in it*; for ſo ſmall a matter as *thirty pieces of ſilver* he *betrayed his Lord*, he *undid himſelf*, and became the *ſon of eternal perdition*, *John* 17. 12. If a poor man to *get a penny*, will *ſpeak* and *act falſly* and *diſhoneſtly*. He *loves the world with a witneſs*, who will *preſume* to *ſin againſt God* for the *gain of it*. He loves it in *ſuch an high* degree, that he *really hates himſelf* for *the ſake* of it.

USE

USE III. In the *third place* I ſhall *attempt to caſt the World out of the Church*, and ſhew how *unbecoming the love of the World* is, in *Profeſſors of Chriſtianity*. The very Heathens by the *light of Nature* may *ſee* the *Worlds vanity*; and many of them did diſcern that *vertue*, and *goodneſs*, and *future rewards* in the *other World*, were *much more deſirable*. The Poet not without ſome Paſſion cryes out,

O curvæ in terras animæ, & cœleſtium inanes!

Alas! that *ſouls* ſhould be *ſo bowed down towards the Earth*, as if there were *no Heaven over their heads!* And if the *light of Nature* makes the Heathens love to the World to be without apology; the *light of the Goſpel* which gives *ſuch a view* of the *World to come*, cauſes this love of the World in *Profeſſors of Religion*, to be much more *without excuſe*. Now that the Heart

Heart of every one who *names the name of Chriſt*, may *come out from the World*, and love it no longer; let theſe following particulars be pondered with the greateſt ſerioufneſs.

1. How *little of the World had Chriſt himſelf in the dayes of his fleſh, and how much did he contemn it*! When the People would have *forced a crown upon him*, and *made a King of him*, he refuſed it, *John* 6. 15. Nay when Satan *offered* him *all the imperial Diadems* and *Kingdoms of the World, and the glory of them*, how far was he from accepting them! *Mat* 4. 10. He that was Lord of all, *became poor*, and was contented to be ſo, *that we through his poverty might be rich*, 2 *Cor.* 8. 9. As his *poverty and ſufferings* were *meritorious* of the *beſt things* for us, ſo the *eying* of *Chriſts poverty*, as to the things of the World, may be a *ſtrong inducement* to make us *deſpiſe* an *earthly treaſure*, and mind the *true riches*, the worth of which is *unſearchable*. Shall *Chriſt the Head* ſhew

ſuch

ſuch a contempt of the World, and ſhall not the *ſame mind* be in them that profeſs themſelves his *Members*?

2. What *ſtrict cautions does our Lord give againſt coveting this preſent World*! He very well knew both our natural *proneneſs* to be eager after it, and our *great peril* in *being ſo*. He underſtood the earthlineſs of our Hearts; therefore he ſayes, *Lay not up for your ſelves treaſures upon earth*, *Mat.* 6. 19. and *John* 6. 27. he forbids *labouring for the meat which periſheth*. It muſt not be our *greateſt labour* to get the *things of the World* which are of a *periſhing nature*, and which cannot *prevent* our *periſhing for ever*; but we muſt labour *for that meat which endures to everlaſting life*. Eternal Life muſt be minded chiefly, and the means to obtain it; and *this life* is to be *had in Chriſt*; for *him hath God the Father ſealed*.

What a Caution is that! *Luke* 12. 15. *Take heed and beware of covetouſneſs; for a mans life conſiſteth not in the abundance*

abundance of the things which he poſſeſſeth. The words tranſlated, *Take heed and beware*, are ὁρᾶτε καὶ φυλάσσεσθε, *ſee* and *look* well; and *guard* and *keep* your ſelves from covetouſneſs. *See* the *emptineſs* of what you covet after: *See* the *ſin* and *provocation* there is in covetouſneſs; and be ſure to *keep your ſelves* from *that* which will do you ſo *little good*, and which will be *ſo great an evil* in you.

3. They that *enter into Covenant with God, profeſs to renounce the World.* Profeſſours of Chriſtianity have been baptized in the *Name of the true God, Father, Son and Holy Ghoſt.* And as the *Iſraelites* of old *entered into covenant with God* in their *very infancy*, and were by their Circumciſion the *token of that covenant*, *Gen.* 17. 11. laid under an obligation to *love* and *ſerve* the Lord Jehovah. In like manner, under the New Teſtament, Baptiſm is an ingagement of ſuch a nature. From their very infancy the *off-ſpring* of Chriſtian Parents are *holy*,

holy, 1 *Cor.* 7. 14. *ſeparated* to the Lord, and *devoted to him.* And they that are thus conſecrated and devoted to *God*, why ſhould *Mammon have their love and labour*? As they are bound to *abſtain* from the *evil of ſin*, and to *reſiſt* the *evil one*; ſo to *keep their hearts off* from the *World*, that the Lord may have their *hearts* for *himſelf to dwell in*; and their whole man to be employed in *that work* unto which he calls them. Every time Profeſſors renew covenant with God, they do afreſh renounce the World; and what perfidiouſneſs and Covenant-breaking is it, if *they* ſhall *doat* upon it!

In the Old Teſtament, *Idolatry* was accounted a *groſs Covenant-breaking* with the true God. Therefore he ſayes to Idolatrous *Iſrael*, *Loammi* you are *not my people*; and *Loruhamah*, I will no *more have mercy upon you*, *Hoſ.* 1. 6, 9. Now *covetouſneſs* being expreſly called *idolatry*; the covetous Profeſſour violates his covenant with the

the Lord, and *deifies the World*: It may ſtartle all to read, that *covetouſneſs is idolatry*, and *that for this thing ſake the wrath of God cometh upon the children of diſobedience*, Col. 3. 5, 6.

4. How does *love of the World caſt a blemiſh upon Profeſſors of Religion!* How does it *debaſe* both their *Spirits* and their *Practices!* when *they* are ſo intent upon *earthly gain*; when *they* inquire ſo ſeriouſly, *who will ſhew them any worldly good?* They *ſpeak*, they *act*, they *walk juſt like other men*; and ſhew themſelves of the *ſame worldly ſpirit* with them. How *unlovely* do theſe *ſpots of the World* make Profeſſors! Too applicable is that Text, *Deut.* 32. 5. *They have corrupted themſelves, their ſpot is not the ſpot of his children, they are a perverſe and crooked generation.* This love of the World argues either a *want of Faith*, or a great *weakneſs* of Faith in them; and it *hardens* them *that are without*, in their *worldly-mindedneſs* and *infidelity*. How can the *profane* chuſe but be confirmed

firmed in their *high thoughts* of *Earth*, and their *low thoughts* of *Heaven*; when they *evidently perceive* Professors, in the whole course of their endeavours, *so much neglecting Heaven* for *Earths sake*!

I do not wonder that the *covetous*, considering what harm they do by *discrediting Religion*; that they are *ranked* with *some of the worst* of men in Scripture. When you have a *pack* of *very bad men* mentioned together, you shall find the Holy Ghost does thrust in the *Covetous* among them; 1 *Cor.* 6. 9, 10. *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves,* nor covetous, *nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* See also 1 *Cor.* 5. 11. *But now I have written unto you not to keep company; if any man that is called a brother, be a fornicator* or covetous, *or an idolater, or a railer, or a drunkard, or an extortioner; with such no one no not to eat.*

5. Love

5. Love of the World is the *ſchiſmatick, the great Church-render and divider.* Schiſmes have made *ſore wounds* in the Church of Chriſt; and *carnal and worldly minds* have cauſed them: 1 *Cor.* 3 3. *For whereas there is among you envying, and ſtrife, and diviſions; are ye not carnal and walk as men?* In theſe *diviſions*, whatever *order*, or *decency*, or *purity*, is *pretended*, ſome *carnal* and *worldly intereſt* is at the bottom. Schiſmatical *Diotrephes* will *not receive the brethren*; *caſteth out of the Church* thoſe that *were better than* himſelf: The reaſon is, he is fond of *honour from men*, and *loves to have the preeminence*, 3 *Joh. v.* 9, 10. Wherefore do perverſe men ſpeak *perverſe things, that they may draw away diſciples after them?* *Acts* 20. 30. The Apoſtle tells us, *Tit.* 1. 11. they are acted by the *hope* and *love* of *worldly gain*; they *teach things which they ought not, for filthy lucres ſake.*

Breaches

Breaches among Chriſtians at this day, are *wide as the Sea*; Fountains of *tears* are *not ſufficient* to bewail them. And *Mammon* has a *great hand* in them. If Men can but keep up their *own repute* in the World; and *that* of *their Party*; if they can but *feather their own Neſts*; how careleſs and unconcerned are many, what becomes of the *General Intereſt* of the Chriſtian Religion! If Profeſſors of all perſwaſions would but *deny themſelves* as to their *ſecular Intereſt*; if they would but *love the world leſs*, and *one another more*; if in *honour they would prefer one another*; if they would *ſeek the wealth of others*, *as well as their own*; and conſider that *diviſions* in the *houſe of God*, have a tendency to the *deſtruction* and *fall* of it; we might hope then to *ſee* our *breaches healed*; this would be the way to *Unity* and *Peace*.

6. Love of the World is the great *Cauſe of Apoſtaſie in the hour of Temptation*. This it was which did caſt down *two Stars* from *Heaven*; it made *Judas* to

to fall *first*, and *Demas* after him, 2 Tim. 4. 10. *Demas hath forsaken me having loved this present world.* Fear of the Worlds *fury* makes many Apostates; but with that Fear, *Love* is joyned; they *over-affect* their *worldly comforts*, and will not *part* with them for *Christs sake*. The *Pythagoreans* were wont to set up κενοτάφια, *empty Coffins* in the *room* of *those* who had *degenerated* from their *Philosophy*; as being *Apostates* from a *good Life*, which is the *true Life* indeed; and therefore *fit* to be *reckoned* among *the dead*. Ah! how many *empty Coffins* might be set up in the room of *Apostatized Professors* in this degenerate and backsliding Age! And upon these Coffins there might be this *Inscription*, These *fell from the Faith, and departed from God, being drawn away by love to the World.*

USE IV. In the *Fourth Place*, I am to *direct* unto *proper Remedies* for the curing of this Love of the World, I hope

I hope *by this time* you *apprehend* the *malignity* and *danger* of this *Diſeaſe.*

The Remedies that are to be preſcribed againſt it are theſe.

1. Pray earneſtly to be *delivered from the ſpirit of this World.* The Apoſtle ſpeaks of τὸ πνεῦμα τῦ κόσμυ, *the ſpirit of the World* which he would *not entertain*, 1 Cor. 2. 12. They that are acted by this ſpirit, judge nothing to have *worth* in it, but what is *viſible* and *ſenſible*; as for *ſpiritual things* they are counted *fooliſhneſs.* Nay, *He* that wrote the *Leviathan*, was *ſunk* ſo *deep* into *Fleſh*, that he aſſerted, the *notion of a Spirit did imply a contradiction.* The Spirit of the world is perpetually commending the things of it; as if *theſe* onely were *ſubſtantial*, other things meer *dreams* and *ſhadows.* The *body* is lookt upon as the *Man*; and the *ſatisfaction* of the *Bodies, Appetites and Deſires*; is eſteemed the very *height* of *humane felicity.* Look upon *ſuch Inſinuations*, as moſt *falſe* and *pernicious*;

nicious; for if they are entertained, they will *chain* your *hearts* to the Earth; the *World* which is *nothing*, will be *all*; Chriſt who is *all* will be *nothing* with you. Look upward to the Father of Lights, and intreat that the *light in you* may not *be darkneſs*; that the World may never have your *judgments* to *ſide* with it; nor *pronounce*, that 'tis the *beſt thing* for you.

2. Take heed of being *ſwayed and led away by the General Example.* You are not to *follow a multitude to do evil*; neither muſt you imitate a multitude in *caſting away your Love upon Vanity.* The Sons of men are ſtrongly induced to love the World by the general Example that is before their eyes; the *hearts of moſt*, they ſee, are *eager this way*; and hereby they *harden one another* in their *worldly-mindedneſs* A *few* indeed are *choſen out of the world*; and theſe *do chuſe and ſeek a better world*; but the *Generality* of men every where, are *Earthly*; the ſhrodeſt *Heads*, the greateſt *Wits*; the deep-

eſt *Politicians*; and many times *Clergy Men* of the *higheſt Rank* and *Order*, do *mind Earth*, and *deride Heaven*; and no wonder that their Example has a mighty influence, and *many follow their pernicious wayes.*

The Apoſtle tells us, that *Not many wiſe men after the Fleſh, not many mighty, not many noble are called*, 1 Cor. 1. 26. and ſince the things on earth are *ſo generally in requeſt*; and that among the wiſe, the mighty, and noble of the World, you had need greatly to beware leſt your *hearts and affections* be carried away by the *ſtrong and mighty ſtream* of ſuch examples. Why ſhould you *do* as *the moſt* do? Why ſhould you *love* what the *moſt* love? ſince all conſidered in their natural ſtate, do *lye in wickedneſs*, and are *void of underſtanding*? Rom. 3. 10, 11. *There is none righteous, no not one; there is none that underſtandeth, there is none that ſeeketh after God.* The *World* is a *great Bedlam*; moſt *in it* are perfectly *mad for love* of it; Oh cry to be

renewed

renewed in the ſpirit of your mind; that you may not *be beſides your ſelves* as *they* are.

3. See the *inſufficiency of all the wealth in the World to redeem a loſt Soul*, 1 Pet. 1. 18, 19. *Foraſmuch as ye know ye were not redeemed with corruptible things, as ſilver and gold, but with the precious bloud of Chriſt as of a lamb without blemiſh, and without ſpot.* Gold and Silver are *vilified*, called *corruptible*; theſe *cannot be a price* for Sinners *Ranſom*; but the bloud of Chriſt is *precious* indeed; with *this price* all Souls are *bought*; that are ſaved. Would you ceaſe loving the World? See how *unable 'tis to help* you in your *greateſt miſery*. Behold your ſelves *compaſſed about with innumerable evils, and your iniquities taking hold of you*; and making *your hearts to fail* within you; Pſal 40. 12. Take notice of the *Juſtice of God* demanding *ſatisfaction* for all your Offences; ſee the *wrath of God* hanging over your Heads, and the *curſe* of the *broken Law* lying upon

on you; and in this *greateſt diſtreſs*, what can *poor Mammon* do for your help? *Nothing* of the *World* can prevent a *Souls ſinking into Hell*, nor *paciſie* and *heal* a *wounded Conſcience*. When *Judas* his Conſcience was full of Anguiſh and Horrour, for his ſinning in *betraying innocent blood*, he *caſts away the peices of ſilver* which he had *coveted*; *Mat.* 27. 4, 5. the greateſt treaſure in ſuch a Caſe is unavailable.

4. Reflect upon *your own experience, and often recal to mind what you have found the World to be to you.* The book of *Eccleſiaſtes* is a declaration of *Solomons experience* of this World; God ſuffered him to enjoy a great deal of it, that his experience might be the more large; and *reflecting*, what, upon ſo *full a trial*, he had *found* it, his *diſparaging* of it, ſhews how *little* he *loved* and *admired* it. Thoſe expreſſions, *Vanity of Vanities*, and *Vanity increaſed*, and *Vexation of Spirit*, and *no Profit*, and *Labour with ſore Travel*, and *evil Diſeaſe*; ſpeak plainly the *mortification*

fication of *worldly affection.* And what does *your own experience* tell you, when you do consult it? When did the World answer your expectation? When did you find that in it which you hoped for? When you have trusted in it, how has it failed you! You have been rewarded with vanity, and how vain has your confidence proved! *Job* 15. 31. *Let not him that is deceived trust in vanity; for vanity shall be his recompence.* Nay *that worldly enjoyment,* which you have been *most fond* of, has been found *least to deserve* it, and has proved the *greatest cross* to you. Let *sense* and *feeling* of the *Worlds thorns,* cure your love to it, as if it were *an easie and pleasant* thing.

5. Improve the *crucifixion of Christ.* Our Lord upon the Cross did *spoil* Satan, and *triumpht over him.* He *silenced* him as an *accuser*; and the *vertue* of his Death is *too strong* for him as a *tempter.* The old *Adam was also crucified with Christ, that the whole body of sin might be destroyed.* And

Mammon in a ſenſe was *nailed to the Croſs of Chriſt alſo.* And if you behold him *hanging on that Tree*; his *bewitching* and *enſnaring power* is *gone*; you may *glory in the Croſs*, and over *Mammon.* Gal. 6. 14. *God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.* The *World was crucified* to the *Apoſtle*; for he lookt upon it as a *great deceiver*, which ſeduces Souls from the way of Truth and Righteouſneſs; he lookt upon it as *under a Curſe*: And as the Jews lookt on Chriſt when they crucified him, ſo the Apoſtle lookt upon the World, as *having no form nor comelineſs, no beauty in it, to make it deſirable.* The *Apoſtle* alſo was *crucified to the world.* His love to the World was *killed*, and *himſelf was dead* to the things of the World that were *moſt enticing*, and had *moſt of allurement* in them.

'Tis one great work, and a great piece of skill in Faith, to *fetch power* from

from Christs Crucifixion, to crucifie *worldly lusts and desires.* This is done by eying the *purpose* of Christ in *dying*; and the *purchase* he has made *by his Death*; and by *relying* on *the bloud of the everlasting covenant.* The *purpose and design* of Christ in dying was, that he might *take away servants* and *slaves* from *Mammon*; and *bring them to God*, that having *their fruit to holiness the end might be everlasting life*; and our Lord by his Sufferings has *purchased Grace sufficient* to *spiritualize the affections* of the *meerest worldling* upon the face of the earth; and in the *everlasting covenant* which is *ratified by his Blood*, we find a *promise of the Spirit*, who makes us by his *powerful working*, to be *conformable to Christs Death*; so that we are *dead to*, and *unmoved by* the *biggest offers* the World can make to us. And this Spirit instructs us to *know* the far *greater* and *more glorious things* which are *freely given to us of God*, 1 *Cor.* 2. 12.

6. Be very desirous to know *the power of the Lord Jesus his Resurrection.* The first *Adam* sinned as a *publick person*, and representative of his *whole Progeny*; and they all *fell with* him in his *first Transgression*: They also derive from him a corrupt Nature, a *low Spirit*, which most strongly and sinfully inclines them to *Earthlinesse* and *Sensuality*. The *second Adam* he also *rose* and *ascended* as a *publick person*, and *representative of all Believers*; and as his *representing* Believers in *Heaven*, is an *assurance* that they will at *last come thither*; so from him they derive a *new Nature*; an *elevated Spirit*; so that nothing in the World can satisfie them; it is towards *Heaven* that their new hearts are inclined, and that *God* who is gloriously present there. Christs Resurrection is not only to put us in mind how much 'tis our Duty and Interest to *rise* with him; but his Resurrection is *powerful* and *mighty* to *make* us *do so*. Our Lord who is *risen indeed*,

indeed, ſhews himſelf *alive* in *Believers hearts*; Gal. 2. 20. *Chriſt lives in me*, ſayes the Apoſtle. They ſhake off the duſt of the Earth; and by that *working whereby he is able to ſubdue all things to himſelf*, it comes to paſs that their *converſation* and affection *is in heaven*, *Phil.* 3. 20.

The Apoſtle deſired to *know Chriſt better*, and more to experience the *power of his reſurrection*, *Phil.* 3. 10. Let your deſires be the ſame; and this *power* will *ſubdue* your *love to the World*; and the *Spirit of him* who *raiſed up Chriſt from the dead*, will quicken and *raiſe your ſpirits*, and ſet them upon things above. We read *Eph* 2. 4, 5, 6. *But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt; by grace ye are ſaved; and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* This *riſing* is with *Chriſt*; and *ſo* is the *ſitting in heavenly places.*

It is by the powerful and effectual Grace of our Lord Jesus who is risen and ascended. Believers are spoken of as gotten *above* the World, and *out of it*, and *as sitting* in heavenly places; they *do sit there* in *Christ* their *forerunner* and representative: 'Tis as certain they shall sit there in their *own persons*, as if they were sat down on *Thrones there already*; and indeed their Hearts and Affections *now* are immutably and unmovably placed and fixed upon heavenly things.

7. Let the Grace of *Faith be true, and very strong in you.* If Faith be not true, but a *dead* Faith, *Mammon* will still *hold* you in *captivity*; but if you have Faith in Christ indeed, and receive him to be your *righteousness* and your *strength*; as *Satan* will *flee* before such a Faith, so the *World* will *fall down under your feet.* Faith is the Christians *Victory* over the World, 1 *John* 5. 5. *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* He that indeed

deed believes Christ is the Son of God, will believe *all to be true* that He has spoken concerning *this World*, and the *other* too; and that *belief* must needs have a mighty influence. Oh pray for *the increase of Faith*; for the *stronger* your Faith is, your *victory* over the World will be the *greater*. Faith sees to the *end* of all *worldly perfection*. Faith will *interest* you in Christs *strength* and *victory*; who tells you for your great *encouragement*, that, *He has overcome the world*, *Joh.* 16. 33. Faith will make *things unseen* to be *evident*; and *things hoped for* to be so *substantial*, *Heb.* 11. 1. that the whole World will be accounted a *meer shadow* in comparison.

8. Look frequently as *far as your own*, *and as far as the Worlds last day*. Your *dayes are few*; and the *last of them* will come quickly, *Job* 14. 1, 2. *Man that is born of a woman is of few dayes, and full of trouble*: *He cometh like a flower and is cut down*; *he fleeth*

as

as a ſhadow and continueth not. In *this World* he has but a very *ſhort continuance* indeed. Serious thoughts of *leaving* the World may be a great means to cure the *love* of it. Death is perpetually making *nearer approaches* to you; and every day which is paſt over your heads, you have *one day leſs* than you had, to *be* in this *World*, and to enjoy it. How ſoon will the *houſe of clay* fall to the ground! How ſoon *will the duſt return to the earth as it was!* *Eccleſ.* 12. 7. Meditate much of *your ſelves returning* to the *Earth*; and earthly things will appear ſo poor and fading, that they will no longer be affected.

Oh Death! Thou art the Worldlings horrour! and the Worlds diſparagement! Thou ſtaineſt the glory of the greateſt: Thou ſpoileſt the beauty of the faireſt: Thou takeſt away all the treaſures of the wealthieſt in the World, and none is able to withſtand thee! When the richeſt men, the *glory of whoſe houſes is moſt increaſed, come to dye*, they ſhall *carry nothing*

nothing of all that they poſſeſs *away with them*; *their glory ſhall not deſcend after them*, *Pſal.* 49. 17.

And as you are to think much of your own latter end, ſo alſo of the *end of this World.* It is *reſerved unto fire againſt the day of judgment and perdition of ungodly men*, 2 *Pet.* 3. 7. Burning to death is a puniſhment inflicted upon thoſe that are guilty of the Sin of Witchcraft. This World which has *bewitched* ſo *many millions of ſouls*, will at length be *burned*; 2 Pet. 3. 10. *The heavens will paſs away with a great noiſe, and the elements will melt with fervent heat, and the earth and the works that are therein ſhall be burnt up.* By *Faith ſee* all this World in *flames*; all the *things* that are in it, and the *glory of them* quite *conſumed*; this is the way to have *worldly love extinguiſhed.*

9. Let *hopes of Heaven be lively and beg ſome foretaſts of it.* Let Chriſt himſelf be received by Faith into your hearts; and *being* and *ruling in you*, let

let him be the foundation of your *hope of glory*, *Col.* 1. 27. and this hope will make you to reſemble him in *purity*; 1 John 3. 3. *Every man that hath this hope in him, purifieth himſelf even as He is pure*; and you will be kept from the defilements of the unrighteous Mammon. See the *Glory of the great and Holy Jeruſalem*, adorned as a Bride for the Bridegroom. The City is ſaid to *be of pure gold*, and the *foundations of the wall garniſhed with all manner of precious ſtones*, *Rev.* 21. 18, 19 The moſt *valuable things* in Nature, are but *faint Metaphors* to ſet forth its *ſurpaſſing excellency*. No *night* ſhall be there, either of darkneſs or of ſorrow, but an eternal day and joy. The City will *have no need of the Sun or Moon to ſhine in it*; *for the glory of the Lord does inlighten it, and the Lamb is the light thereof.* No *ſin* or *curſe* will be there; all that come to that bleſſed place, ſhall *ſee the face of God*, and that ſight will *ſatisfie them with his likeneſs*; and what a beautiful

beautiful and glorious thing will that Image of God be, when 'tis perfectly reſtored! *and they ſhall reign for ever and ever*, Rev. 21. 32. & 22. 4, 5. Hope of all this Glory, will ſet you a longing for it; 'twill *obſcure* this World, and *cure* your fooliſh and fond love to it; eſpecially if you have ſome *preſent foretaſtes* of what is to be your *eternal feaſt hereafter*; and the Comforting Spirit by his *joyes that are unſpeakable and full of glory*; is the *earneſt* to you of that incomparable *inheritance*.

10. See what is *more worthy of your love, than this World is*. Any thing of *God*, of *Chriſt*, deſerves it better; his *Word*, his *Wayes*, his *Ordinances*; but of your love, the *Lord himſelf* is *moſt* worthy. Deſire that He would *cauſe his goodneſs and glory to paſs before you*; and thereby *carry your hearts and affections quite away* from this *evil world*. It was the requeſt of *Moſes*, Exod. 33. 18. *Lord I beſeech thee ſhew me thy glory*! Such a ſight will work won-

wonders in any heart. How *vain and foul* will *Mammon* appear, when the *glory* of *God* is thus made *manifeſt!* Take notice *how Saints* in Scripture did *ſet their hearts*. *Abraham* the Father of the Faithful, *Iſaac* and *Jacob*, the heirs with him of the ſame promiſe *confeſſed they were ſtrangers and pilgrims upon earth*, and *looked for a city that hath foundations whoſe builder and maker is God*, Heb. 11. 10, —13. *Moſes* refuſed *Egypts Glory*, its Treaſures, its Pleaſures, and its very Crown; his love was placed upon the *Inviſible God*, as the *beſt*, and moſt *exceeding reward*. As the *World was not worthy* of ſuch Saints, ſo they counted it *not worthy of their hearts*; they are *Witneſſes* of this *worlds undeſirableneſs*, and are a *cloud* to *direct your ſteps* towards the Heavenly *Canaan*. Be of the ſame mind with them, and pray that your Hearts *may be directed into the Love of God, and patient waiting for Chriſt Jeſus*, 2 Theſ. 3. 5.

USE

USE V. In the *laſt place*, I ſhall *Encourage ſincere Believers, in whom the Love of this World is mortified.* The *Grounds* of Encouragement are theſe.

1. As you are not Lovers of the World, ſo *you need not fear it.* All *attempts* of the World to *Affright*, to *Seduce*, to *Corrupt*, to *take away your Crown* from you, ſhall be *fruſtrated*; 1 Joh. 4. 4. *Ye are of God little Children, and have overcome them, becauſe greater is He that is in you, than he that is in the World.* The *leſs* you *care* for the World, the *leſs* is your *danger by*

2. Your Heavenly Father *knows what of this World you need*, and without your coveting or ſolicitude will *certainly provide* what He ſees to be *indeed beſt* for you. You may *live by faith*, and depend upon Him who is the *Poſſeſſor of heaven and earth*; he has *enough* in his *hand* for you; and how *much love* in his *heart* towards you! You ſhall be provided for when 'tis *unlikely* you

ſhould

ſhould. In *the days of famine you ſhall be ſatisfied*, Pſal. 37. 19. When the *figtree does not bloſſom, and there is no fruit in the vine, when the labour of the olive fails, and the field yields no meat; the flock is cut off from the Fold, and there is no herd in the Stalls*; even then *you may rejoice in the Lord, and joy in the God of your ſalvation*, Habak. 3. 17, 18. Nay the Lord whom you love above the World, will not onely *ſpread your Table*, and fill *your Cups*, but he will *ſpread his own Table* for you; he will *abundantly ſatisfie you with the fatneſs* of his *houſe, and make you drink of the rivers of his pleaſure*, Pſal. 36. 8.

3. Sitting looſe from the World, *your proviſions are not only ſure*, but *are ſanctified and bleſt to you* A little with a Bleſſing from Heaven, is better than the greateſt abundance and a *curſe upon all* of it. The *Riches of many* worldly-minded men, are not ſo good, as the *food convenient* provided for *One righteous Man*, Pſal. 37. 16. The good Mans *Prayer*, and *Gods Promiſe* makes

makes *every Creature of God good* to him; and an holy uſe is made of it, 1 Tim. 4. 4, 5. *Every creature of God is good, and nothing to be refuſed, if it be recived with thanksgiving, for it is ſanctified by the word of God and prayer.* When the Lord himſelf ſhall ſay to a Saint, *Much good may thy food do thee, which I give thee!* What a *reliſh* does this add to it!

4. Not loving the World, but the Father above it; *what manifeſtations will you have of his Fatherly love to you! Mercies* may be lookt upon as *tokens of his Love*; and *Afflictions* too, Prov. 3. 12. *For whom the Lord loveth he correcteth, even as a father the ſon in whom he delighteth.* In your *own houſes* and *cloſets*; and in *his houſe*; in *ſecret duties* and *publick ordinances*; the Lord will be ready to *manifeſt himſelf to you, as he does not manifeſt himſelf to the World*, Joh. 14. 22. And the *joy* becauſe of the *moſt plentiful harveſt* is nothing to *that gladneſs* which is the *effect* of the *Light of his Countenance.*

5. Not

5. Not Loving the World, you will *at laſt go more eaſily and joyfully out of it.* 'Tis Love to this Earth, that makes men ſo *loth to depart*; not onely becauſe what they love, they are unwilling to leave; but alſo becauſe they have *juſt ground* to *fear*, that *very evil things* in the *next world abide them.* But he who has counted *all things* in the world to *be loſs, that he might gain Chriſt*; he may *deſire to be diſſolved that he may be with Chriſt, which is far better*, Phil. 1. 23. The more Worldly Love is mortified, the more the *heart and treaſure* at *preſent* is in *Heaven*; when you leave the Earth, the more *abundant entrance will be adminiſtred to you into the heavenly Kingdom.*

Falſe glozing pleaſures, Casks of Happineſs;
Fooliſh Night-fires, Womens and Childrens Wiſhes;
Chaſes in Arras, guilded emptineſs:
Shaddows well mounted, Dreams in a Carreer; Em-

Embroider'd Lies, nothing between
two diſhes;
These are the pleaſures here.

True earneſt ſorrows; rooted Miſe-
ries;
Anguiſh in grain; Vexations ripe
and blown;
Sure-footed Griefs; ſolid Calamities;
Plain demonſtrations, evident and
clear,
Fetching their proofs even from the
very bone;
These are the Sorrows here.

But oh the Folly of diſtracted Men!
Who Griefs in earneſt, Joys in jeſt,
purſue.
Preferring like brute Beaſts a loath-
ſom Den,
Before a Court, even That Above ſo
clear;
Where are no Sorrows, but delights
more true,
Than Miſeries are here!

FINIS.

JAM. iv. 3.

Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts.

IN the latter end of the foregoing Chapter, the Apostle commends that *Wisdom* which is *from above*, that is *first pure, then peaceable, gentle and easie to be intreated*; that is, *without partiality and hypocrisie*; full *of mercy and good fruits*: Fruits that are good and beneficial both to the *Church* and the *World*. In the beginning of this Chapter he inveighs against *Wars* and Contentions, and affirms they are *bad* in their *effects*, and in their *causes*: Bad they are in their *effects*; producing many sinful dis-

diſorders, acts of Violence, Cruelty, Injuſtice, and all manner of wickedneſs: Bad alſo in their *cauſes*; for *from whence come wars and fightings among you? come they not hence, even of your luſts that war in your members?*

Not that *all War* is to be *condemned*; for ſometimes the Ambition, Covetouſneſs, and Wrath of Men, and their inſatiable deſire of Domination and Ruling, make a *defenſive War* againſt them to be *neceſſary*. We read in Scripture, that Wars have been waged *in Faith*. Believers by *Faith out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the Armies of the Aliens*. And ſome are of an opinion that *Myſtical Babylon*, by Fire and Sword ſhall at laſt be utterly deſtroyed.

Yet notwithſtanding, *Peace* is a thing that ought with the greateſt earneſtneſs to *be purſued* by all that profeſs ſubjection to the *Goſpel* and the *Prince of Peace*. And indeed the Apoſtle

Apoſtle ſhews a *better way* to obtain our deſires, than by *fighting*; and that is by *praying*. We ſhall gain more by *wreſtling with God*, than by *warring with Men*. Ye *luſt and have not*; *ye kill and deſire to have, and cannot obtain*; *ye fight and war, yet ye have not becauſe ye ask not*: But *all asking* is not *prevailing*; there is a *Prayer that becomes Sin*; there is an asking which obtains *not* a *grant*, but a *denyal*; and of this the Text ſpeaks, *Ye ask and receive not becauſe ye ask amiſs, that ye may conſume it upon your luſts.*

In the Text theſe Particulars are to be obſerved.

Firſt, Here is a *Duty*, and that is *asking*: I grant 'tis a *priviledge* to have liberty to ask; but 'tis alſo often preſt and incumbent on us as a Duty; and to neglect it, is the greater both fault and folly.

Secondly, This Duty we find was *unſucceſsful*, *Ye ask and receive not*:

Prayer did turn to no account; many words were ſpoken, and labour beſtowed, and time ſpent in vain: That God they prayed to was *not pleaſed*; they *themſelves* were *not profited* by their ſupplications.

Thirdly, The *reaſon* of *Prayers unſucceſsfulneſs* is aſſigned, *Ye ask amiſs.* They that prayed were none of the *beſt*, the *manner* of their asking was *bad*; and *ſo* was their *end* and *deſign*; they were *Petitioners to God*, that they might have *wherewithal to ſerve* their *Luſts* and *Pleaſures.*

The *Doctrine* which I raiſe from the words is this: *Although we ask we ſhall not receive, if our asking be amiſs.* 'Tis to be feared that *many*, if not *moſt* Prayers miſcarry. The Lord has indeed ſtiled himſelf an *hearer of Prayer*; but many Suppliants are ſuch, and their Supplications ſo ſorry, that they regarding not what they do themſelves, 'tis no wonder that God has no regard to their

their heartleſs and formal Devotion. Fervent Prayer has a promiſe of audience, but hypocritical ſervices have a threatning, that *Gods eye* ſhall *be hid*, and his *ear deaf* to them, *Iſa.* 1. 15. *When you ſpread forth your hands, I will hide mine eyes from you; yea, when you make many prayers I will not hear.* We read that *cryes ſent to Heaven*, brought down *no help* from thence, the perſons *cryed amiſs*; Pſal. 18. 41. *They cryed but there was none to ſave; even to the Lord, but he anſwered them not.*

In the handling of this Doctrine, I ſhall,

Firſt, Shew you *when we may be ſaid to ask amiſs.*

Secondly, Give you the *Reaſons* why *when we ask amiſs, we ſhall not receive.* And,

Laſtly, Conclude with the *Applica tion.*

In the first place I am to shew you *when we may be said to ask amiss.* But before I insist on this, I must premise *one thing* of mighty importance and concernment to be taken notice of: That there is *no asking* of the *best Saint in this World,* but there is *something amiss in it.* Who can say that his Heart is made quite clean? Or that his Duties have no faults at all in them? The Apostle himself (and a better man the Church could never shew) does acknowledge, *I find then a law, that when I would do good evil is present with me, Rom.* 7. 21. When the *lustings of the Spirit* and its desires are never so strong and holy, there are some *lustings of the Flesh* that are quite contrary; so that Believers themselves *cannot do the things that they would,* nor *so well* as they *wish.* The *most Spiritual Sacrifices,* that the most *Spiritual Man* does offer up to God, could not be accepted upon their *own account,* but they *became acceptable through Jesus Christ,* 1 *Pet.* 2. 5.

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So that *all asking amiſs* ſhall *not hinder the receiving* what we ask at the hand of God; if our asking amiſs be matter of *our trouble*, and we are *deeply humbled* becauſe our Duties are no better performed; if we *take pains with our Hearts*, that we may pray with greater intenſion and fervency, and *implore the Spirits aid*; that both for *matter* and *manner*, we may pray more *according to the Will of God*; and if after all we *look unto Jeſus* our *merciful and faithful High-Prieſt*, in things pertaining to God, that the *ſins of our holy things* may be pardoned, and the *imperfections of our beſt Duties* may be *covered* by his *Righteouſneſs*.

I come now to ſhew when we may be ſaid *to ask amiſs* in the *ſenſe of the Text*; when we may be ſaid to pray ſo, that all *our Prayers are loſt*; and we *our ſelves ſhall be loſt too*, notwithſtanding *all our Prayers*.

We ask amiſs,
When thoſe things *are wanting in*

our Prayers that might make them acceptable.

And we ask amiss, *when those things accompany our Prayers, that will certainly render them abominable.*

In the first place, We ask amiss when those things are *wanting in our Prayers that might make them acceptable.* And several things are *necessarily requisite* to the *acceptance* of them.

1. We ask amiss, when Prayer is *without contrition and brokenness of heart; because that God whom we pray to, has been by sin offended.* When Offenders make their addresses to the *glorious and highest Majesty*, without *any trouble* that they have offended him; this *impudence* and *hard heartedness* of theirs, makes him to be *more highly offended* at them: He must needs be the *more displeased*, because they are *so little displeased themselves* at their misdoings. He looks with compassion and favour to the contrite and lowly; but *the proud he knows afar off,*

Psal.

Pſal. 138. 6. He knows them too well to admit them unto any fellowſhip with himſelf; and they are too full of enmity to deſire it. The Pſalmiſt tells us, *Pſal.* 34. 18. that the *Lord is nigh to them who are of a broken heart, and ſaveth ſuch as be of a contrite Spirit.* He is nigh to *hear* them; and to work that Salvation which they deſire and need; but they who have *no ſenſe of ſin,* that look not upon it as matter of ſhame, as ground of grief, as worthy of extreme hatred; their ſtupidneſs which they are rather glad of, than wiſh to be rid of; is ſuch a provocation, that Prayer cannot be accepted. The cryes of the *hard-hearted,* move not *Gods Bowels* of Mercy and Compaſſion.

2. We ask amiſs when *we do not ask in faith.* Jam. 1. 6, 7. *But let him ask in faith nothing wavering, for he that wavereth is like a wave of the Sea driven with the wind and toſſed; for let not that man think that he ſhall receive any thing of the Lord.* 'Tis moſt evident from this

Scripture; that the ſucceſs of Prayer depends upon the acting of Faith in that Duty; if there be *no faith* in the *heart*; there will be *no audience* from *heaven*. Now this praying in Faith comprehends a great deal in it. He muſt *be in the Faith* that prayes; he muſt *believe the certainty* of the Word of God; the *truth of the Goſpel of Chriſt*: They that call themſelves *Deiſts* and worſhip God, if they *refuſe to make uſe of Chriſts Mediation*; their *prayers* are *deſpiſed*, and themſelves ſhall periſh in their iniquities. Joh. 8. 24. *If ye believe not that I am He, ye ſhall dye in your ſins.* He that prayes in Faith, is *perſwaded* in *ſome meaſure* of Gods *ability* and *readineſs* in Chriſt to perform thoſe *Promiſes* he has made; and that to *Him in particular*; if he *truly repents* of Sin, and *relies on the Lord Jeſus* for the *Bleſſings* which are *promiſed*.

Here it may be asked, *Whether Aſſurance be not neceſſary unto praying in Faith?* I Anſwer; The *more* there is of

of a *well-grounded Aſſurance* in Him that prayes, Prayer will have the *richer return.* He that *knows God is his Father*, and *doubts* not but what he askes *ſhall be given much more* readily than *earthly Parents will give good things* to their *asking Children.* Such kind of Confidence ſhall not make the believer aſhamed, 1 Joh. 5. 14, 15. *And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us; and if we know that he heareth us, we know that we have the petitions we deſired of him.* Yet this muſt be added, That if we *truſt in God*; and *rely on him*; through his dear Son, to *perform his promiſe*; and to *make us qualified* and *fit* for that *mercy and grace*, which he has promiſed; and we deſire to partake of; though *we may diſtruſt our ſelves*; yet truſting in God to work all *in us*, as well as *for us*; we *really pray in faith*, though *not in full* Aſſurance.

3. We ask amiſs if our asking be *without reverence and Godly Fear.* If

there be no awful Senſe of the *greatneſs of that God* with whom we have to do; nor of the *greatneſs of our wants*, which onely *He can ſupply*, and which if they are not ſupplied, we muſt needs be miſerable for ever. A conſtant *allowed ſlightneſs of Spirit* in our ſupplications, will quite ſpoil them. How can we in reaſon hope, that the Lord ſhould *graciouſly mind* what *we do*, when we *do not ſeriouſly mind* what we are doing *our ſelves*? If Chriſtians are to *feed themſelves in fear*; if they are to be in the *fear of the Lord all the day long* whatever *they are doing*; certainly this holy fear ſhould be in *great exerciſe*, in *all their acts of worſhip*. If you *mind not the God* you pray to, nor *how you ſerve* him; nor *how you ſucceed* in the Service you perform, but *reſt in a bare external performance*; alas! time is but unprofitably waſted; and guilt is but increaſed by ſuch heartleſs unawful worſhip.

It

It was the Pſalmiſts reſolution when he came into the Houſe of God, to joyn *an hope in the mercy* of the Lord, and a *reverence of his Majeſty* together; *Pſal.* 5. 7. *As for me I will come into thy houſe in the multitude of thy mercy; and in thy fear will I worſhip towards thy holy temple.* And ſuch an awe and fear was not only under the *Old Teſtament*, but 'tis alſo required under *the New*; nay 'tis an *effect and fruit* of the *Grace* of Chriſts Kingdom; *Heb.* 12. 28, 29. *Wherefore we receiving a kingdom that cannot be moved, let us have grace whereby we may ſerve God acceptably with reverence and Godly fear; for our God is a conſuming fire.* God is *terrible out of his holy place*; 'tis the height of madneſs to *kindle the fire of his jealouſie* againſt us, by our careleſs ſervices; ſince he is ſo infinitely above us, and *ſtronger* than we.

4. We ask amiſs, when we *uſe not the prevailing Name of Jeſus Chriſt the Mediatour.* The Sons of Men who

are

are guilty and defiled, can never come to a righteous and holy God; nor have any Communion with him but through a Mediatour; and though there are many that *are called Mediatours*, yet unto the true Christian Church, there is, as but *one God*, so but *one Mediatour between God and men, the man Christ Jesus who gave himself a ransom for all*, 1 *Tim.* 2. 5, 6. This Mediatours Blood was shed a great while ago upon Earth; but it *cryes in Heaven* to this hour; and it *cryes for those very Blessings* for which Believers pray: This *merciful and faithful High-Priest* is at *the right hand of God*; and there he is by his satisfaction and intercession to *make reconciliation* for Sin, and to procure Grace and *succour* for us against *temptation*; *Heb.* 2. 17, 18. The Blood of Christ cryes unto God, that what has been purchased by it may be bestowed on those that believe in him; now all things are purchased, and to whom Christ is given nothing will be denyed;

ed; *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all; how ſhall he not with him alſo freely give us all things!*

But ſuch as uſe not this Name of Jeſus, can never ſpeed when they ſpeak to God; *for there is no other name under heaven given among men whereby we can be ſaved, Acts* 4. 12. And they that joyn other Mediators, as Saints and Angels in Heaven, with Him, do diſhonour him; and how is their confidence drawn off from him as if he were not a *ſufficient Advocate!* Nothing can be done aright *either in word or in deed,* but *in the Name of the Lord Jeſus, Col.* 3. 17.

5. We ask amiſs, when *Spiritual Bleſſings are undervalued and poſtponed:* When they are either *not at all,* or *not chiefly* deſired. A Carnal Man may cry to God for Worldly Bleſſings: Theſe are pleaſing to his Worldly Heart; and having received them, he abuſes them to the diſhonour of Him that beſtows them; and turns them into

into Weapons of Rebellion againſt him. We read of Aſſemblies that cryed unto God; but *God himſelf* they did not ſeek; but *ſomething from him* which they made a very bad and impious uſe of; *Hoſ.* 7. 14. *They aſſemble themſelves for corn and wine, and they rebel againſt me.*

Chriſtians that are only ſo in Name, diſcover the unſoundneſs of their Hearts, by the channel in which the ſtream of their deſires run. They deſire and pray for Health, and Eaſe, and Peace, and Liberty, and Plenty, and for length of Days, and all proſperous; and when any of theſe kind of Mercies are *wanting*, they have a *very quick ſenſe* of that want, and their deſires are the more earneſt. The *continuance* of earthly enjoyments is begg'd; and eſpecially, if *any of them are taken away*, that they may be *reſtored*.

But though they deſire much at Gods hand, yet *communion with himſelf* they do not value: Promiſes are *not*

lookt

lookt upon as *precious*, whereby they might be *made partakers of the Divine Nature*; a *new Heart*; the *ſanctifying Spirit*; plenteous *Redemption from all Iniquity*: Theſe are Bleſſings *moſt truly deſirable*, yet carnal Hearts *deſire them not*, but *chuſe* rather to be *without them*.

I grant our Lord inſtructed his Diſciples to pray for *daily bread*; ſo that Temporal Mercies in their *place*, (which I am ſure ſhould not be the *chief* and *higheſt*) may be deſired; but 'tis much to be obſerved, that there is in the Lords Prayer but *one Petition* for Daily-bread, but *ſeveral Petitions* of *another kind*; that *Gods Name* might be *hallowed* and glorified; that his *Kingdom might come* with Power into *our own* and *others Hearts*; and that we *might do the Will of God on Earth as 'tis done in Heaven*; that our *Treſpaſſes might be forgiven*; and that the *Grace of God* may be *ſufficient* for us to preſerve us from the *Tempters power*. He asks aright who *from his Heart*

Heart can put up *every Petition* in the Lords Prayer; but certainly they ask very much amiſs, who heartily deſire nothing but *Daily-bread*; to wit, the *good things of this preſent World*; and *fear of Wrath* in the *other World* makes them beg their *Treſpaſſes may be forgiven*; but yet they will *venture* the *miſſing* of a *Pardon*, rather than conſent that *no iniquity ſhould have the dominion over them*.

6. We ask amiſs, when we *do not ask by the Spirits aid*. Scoffers do *prate againſt* and *deride* praying *by the Spirit*; but ſure I am, none can ſpeed in their requeſts, unleſs He inſtruct their ignorance and help their infirmities. As he teaches Saints *to profit*; ſo he teaches them *how to pray*. If our Supplications are only the *fruit* of *natural parts*, our *common gifts*, our *invention* and *notional knowledge*, and the *labour of our Lips*, they will *not be accepted*. As there is an abſolute neceſſity of *Chriſts interceſſion* for us in *Heaven*; ſo there is a neceſſity of the *Spirits*

Spirits interceding in us here on *Earth*.

But how does the Spirit intercede? I Anſwer, He *excites* and ſtirs up in the Saints *gracious and holy deſires*; he makes them *ſenſible of their needs*; he ſhews them *what Petitions* agree with *Divine Promiſes*; and what 'tis that is *agreeable to the Will of God*. The truth is, right Prayer is τὸ φρόνημα τοῦ Πνεύματος, *the mind of the Spirit*. Rom. 8. 27. *And he that ſearcheth the heart, knoweth what is the mind of the ſpirit; becauſe he maketh interceſſion for the ſaints according to the will of God*. And how can he chuſe but pray well, who ſpeaks unto God the mind of Gods own Spirit; and has alſo Chriſt to be his Advocate! But without the illumination and aſſiſtance of the Holy Ghoſt, *none know what to pray for as they ought*; therefore their requeſts will be the venting of their *own Minds*, their *own Wills*, the corrupt Inclinations, Paſſions and Affections of their own Hearts; and how can God be pleaſed with them?

7. We

7. We ask amiſs when in our Prayers *we make not the Lord himſelf our higheſt end.* The Soul of him that prayes ſhould *follow hard after God, Pſal.* 63 8. Onely *He* who is the *Father of immortal* Spirits can be their *ſatisfaction* and their *Reſt*: But if the Lord be followed after, not that he may give himſelf but ſome *other enjoyment*; that enjoyment is *preferred* before him; and his *jealous eye* cannot but take notice of it with *great diſpleaſure.* Many in *ſickneſs* ſeek the Lord, and *pour out a Prayer before him*; but 'tis only that *Health* may be reſtored; that's their deſign and end; and if that be recovered, they ſeek no further, they look no higher; the *glory of God* is not in their eye, nor their *own ſanctification*; and that affliction may yield the *peaceable fruits of righteouſneſs* Many pray that they *may proſper in the World*; not that by *proſperity* they may *be led unto God*; but God is ſought to for the *ſake of proſperity*; and if that be obtained and con-

continued, they are *very well ſatisfied*, though they are *ſtrangers to God*, and to *fellowſhip* with him.

If the Alſufficient God be not our End in Prayer; and we only make *uſe of Him*, that we may *enjoy* ſomething elſe; Prayer is only a *diſcovery* how much *we ſlight* him; for we addreſs to him for meer *trifles comparatively*, whereas he would have us to ſeek *himſelf*, *his Righteouſneſs and his Kingdom.*

Thus you ſee *when thoſe things are wanting in Prayers that might make them acceptable.*

In the ſecond place, We ask amiſs, *When thoſe things accompany our Prayers that will certainly render them abominable.*

Several *abominable concomitants* of Prayer I ſhall mention.

1. Our asking is amiſs, if *notwithſtanding our Praying and Profeſſing, we allow our ſelves in the unfruitful works of darkneſs.* To *cry to God*, and talk of *fellowſhip*

fellowship with him, and yet *to walk in darkness*; in *wayes that are false*, and which he hates; this is to shew our selves *lyars*, 1 *John* 1. 6. *and we do not the truth.* We are far from *calling upon God in truth*, neither shall we find him *nigh to us in any thing which we call upon him for.* They that draw nigh to God must *lift up holy hands* to him; 1 *Tim.* 2. 8. *I will therefore that men pray every where, lifting up holy hands.* How *good* soever the *words* are which the Tongue speaks; how fluent and excellent soever the Expressions are in Prayer; God is *very angry* to hear them, as long as he sees, that *evil works* are the ordinary practice. Allowed iniquity will render Prayer ineffectual; for the worker of iniquity does speak alike a *Servant*, and sayes, *Lord, Lord*; but he *acts like an Enemy*, and according to his Works he shall be dealt with.

We read of many that performed *holy Duties*; and were also very confident of *their acceptance*; they concluded

cluded their *Prayers entred into Heaven*, and made no doubt but *themſelves* ſhould have *an abundant entrance* at laſt. They *knock at the door*, and ſay, *Lord, Lord, open unto us*! But to their eternal conſternation and ſorrow, they are thruſt away and excluded, with that Sentence, *I know you not whence you are; depart from me all ye workers of iniquity*, *Luke* 13. 27. Chriſt never *knew them* to *do as they ſhould*; they never prayed as they ought; heard or received as they ought; they often came into his preſence, but they alwayes *brought their Sins along with them*, and they *carried them away again*: The Lords work muſt needs be done to no purpoſe, as long as they remained workers of iniquity.

2. Our asking is amiſs, though our Lives are unſpotted, *if we regard iniquity in our hearts*; Pſal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear my prayer.* Though our hands are reſtrained from evil works, and our feet refrain from evil wayes; yet

yet if Sin reign in our Heart, and we love and delight in it, *ſhall not God ſearch this out? For he knoweth the ſecrets of the Heart, Pſal.* 44. 21. Regarding *iniquity in the Heart*, implyes, *conniving* at it; endeavouring to *hide* and *ſecure* it by *excuſes*; taking *ſuch pleaſure* in heart-wickedneſs, as to *reſolve* by *no means to part* with it: And an Heart of *this ill inclination*, how *eſtranged from God* muſt it needs be! And though his Hand be not ſhortned nor his Ear heavy, yet regarded *iniquity will ſeparate between the Soul and the Lord*, and he will *hide away his Face*, and refuſe to hear, *Jer.* 59. 1, 2.

The wicked man muſt forſake his *evil way* and his *thoughts*; his *feet* and his *heart* muſt turn *together* from all Sin to God: Then if he ſeek the Lord, he will find him *near*, and he is *moſt ready to be found*, *Iſa.* 55, 6, 7. But if Sin has the *Heart* at command, the Heart ſhall *not be permitted* to be in any Duty; and heartleſs Duties are done

done very much amiſs. The Pſalmiſt therefore when he prayed for *Mercy*, prayed for *a clean Heart and a right Spirit* at the ſame time; *Pſal.* 51. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me.* He knew very well if he had not *ſuch an Heart*, ſuch *a Spirit*, he ſhould not be accepted of God. *My Son*, ſayes God, *give thy heart to me*: If *regard to ſin* hinders the heart from being given to *God*, all that is offered beſides will be offered amiſs, and be contemptible in his eyes.

3. Our asking is amiſs, when *this World, notwithſtanding all our Duties, by our loving and ſerving it is made our Idol.* A man that is *covetous* and earthly-minded, *never* put up a *right Prayer* unto God in his life; and till the iniquity of his *covetouſneſs be ſubdued*, he *never will*: The ſame may be affirmed concerning thoſe who are ſo *much taken* with *Worldly pleaſures*, and *applauſe* and *honour* from *men*. They who love any Earthly enjoyment, *any Creature*

Creature whatever, *more than God*; this *ſpiritually adulterous* and *idolatrous* love, will make *all their Duties*, and *themſelves too*, hateful to that Lord whom they pretend to worſhip.

There are *two Maſters* ſpoken of in Scripture, and they are contrary the one to the other; ſo that no man can ſerve them both: *Ye cannot*, ſayes our Lord, *ſerve God and Mammon*, *Mat.* 6. 24. If Mammon have your hearts, God has them not; and how can you expect to ſee the Lords face if your hearts are not with him? The Lover of the World is the *Worlds idolater*; and *this is the language* that his heart ſpeaks to the *World* when 'tis worſhipped.

How good O Mammon, and how great and how deſirable art Thou in my Eyes! They that ſpeak to thy diſparagement, do either diſſemble a diſeſteem of thee; or are ignorant of thy worth and excellency. Thy treaſures are the trueſt riches which are moſt worthy to be covered after! Thy delights are of all the ſweeteſt, and moſt ſuitable

ſuitable to the Sons of Men! They who are wiſe to get and keep Thee, are the wiſeſt men indeed: Thou O Mammon art my confidence in dangers! My expectation of ſupplies is from thee: Thou art the height of my deſires; the top of my ambition; the chief end which I propoſe to my ſelf in all my labours. As thy enjoyments are diminiſhed or augmented, ſo does my joy and comfort ebb or flow: Life is deſirable for thy ſake; and I think of Death with horrour, becauſe it will part between Thee and Me for ever.

They whoſe *Hearts* do ſpeak after *this manner* to the *World*; whatever they ſay to God, is *moſt impious Hypocriſie*; and he cannot but be very much incenſed and diſpleaſed to behold *Mammon* in ſuch *high eſteem*; and *Himſelf* and *ſervice* ſlighted and contemned.

4. Our asking is amiſs, when we *take no care to have our Hearts emptied of Wrath, and our unruly Paſſions.* If we are *ſinfully angry* with *others*; God is *juſtly angry with us.* As *the wrath of*

man worketh not the righteousness of God; so 'tis an *ill companion* of the Duties which are performed to him. Our Lord Jesus vindicating the Law from the curst and corrupt glosses of the *Scribes* and *Pharisees*, and shewing how extensive 'tis; and reaches the very Soul and Conscience; tells us plainly, that as *looking upon a woman to lust after her*, is committing *adultery in the heart*; so being *angry without a cause*, is *heart murther*. When Anger unreasonably prevails, thou hast reason to cry out, *Deliver me from blood-guiltiness O God!*

When we lift up our hands to God, there must not be *doubting* or *wrath* in our hearts, 1 *Tim.* 2. 8. The fire of Passion and Fury is *strange fire*; 'tis indeed wild-fire; 'tis dangerous to come with it before the Lord. That caution is highly needful, *Eph.* 4. 31, 32. *Let all bitterness, and wrath, and clamour, and evil-speaking, be put away from you, with all kind of malice; and be ye kind one to another, tender-hearted;*

hearted; forgiving one another, even as God for Chriſts ſake hath forgiven you. After our Lord had given his Diſciples that admirably excellent *Pattern of Prayer, Mat.* 6. 9. to ſhew, how a *wrathful* and *implacable temper* of Spirit, would hinder Prayers ſucceſs; he ſignifies that if *they* would *not forgive* their *Brethren*, they *themſelves* ſhould *not be forgiven*: ver. 14. 15. *For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.*

5. Our asking is amiſs, when *the matter of our Prayers is unlawful, and the end and deſign is ſinful.* Thoſe Petitions muſt needs be very abominable, when Men beg a *Bleſſing from Heaven* upon thoſe *wicked courſes* which *lead directly* to *Hell*; and that their *unrighteous wayes* may prove *proſperous*; and they *may bring their wicked devices to paſs.* I have heard a relation of ſome *Pyrates* who uſed to pray

daily for a *good booty*; though all that they got was gotten in ſo unjuſt and bad a manner.

He in the *Poet*, did preſent *theſe Petitions* to Heaven.

Da mihi fallere, da juſtum ſanctumq; videri!
Noctem peccatis, & fraudibus objice nubem!

He begg'd that he might be *ſucceſsful in his Cheats and Knavery*; and that he might *ſtill ſeem to be juſt and holy*; and that *all his Frauds and Wickedneſs might be hid in a cloud and darkneſs* from thoſe whom he dealt with. 'Tis to be feared that *theſe* are the *ſecret wiſhes* of too many Profeſſors of Religion; and if they are *hearty* in *any thing*, 'tis in *deſires of this nature*.

And as Prayer unlawful as to the matter of it is abominable; ſo alſo, though the matter be innocent, if the *end and deſign be evil*. Thus they in the Text did ask amiſs; what they

they obtained by Prayer, they intended to *conſume upon their luſts*; they were *progging* for their Luſts, even when they *were at the Throne of Grace*. The Lord had ſome ſervice from them, that thereby they might obtain *ſomething from his hand*, that they might make the more plentiful *proviſion for the fleſh, to fulfil the luſts thereof*.

Many will pray for *fruitful Seaſons*, for a *thriving Trade*, for *plenty of Food and Rayment*, and an *abundance of Worldly Comforts*; but in *all this* they *ſeek themſelves*, they deſign the *pleaſing of themſelves*, the *gratifying of their Appetites and Senſes*; and ſuch a brutiſh and ſenſual felicity they take up with. God the giver of all to them, they *care not how much they diſpleaſe and deſpiſe*. They mind not the *enjoyment of him*, but *only outward enjoyments* from him. Thus the rich man deſired fruitful Fields, and full Barns; and his end was, that he *might take his eaſe, eat, drink and be merry*; and in the mean time, the ſecuring of his

Soul, and *becoming rich towards God*, was moſt wickedly, wretchedly and ſottiſhly neglected, *Luk.* 12. 19, 20, 21.

6. Our asking is amiſs, *when we ſtop our Ears againſt the cryes of our poor diſtreſſed Brethren*; Prov. 21. 13. *Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard*: He may be brought into *low circumſtances*, and reduced to great Poverty, and may then meet with *deaf Ears*, *ſhut Hands*, and *hard Hearts*; being *unpittied in his diſtreſs*, and reap the *juſt fruit* of his own *unmercifulneſs*. But certain it is that *God* will *not regard the cry* of the *unmerciful* man. 'Tis *very provoking* to have the Heart *hardened againſt God*, and from his *fear*; and 'tis likewiſe a very great provocation, to have an Heart *hardened againſt thoſe who are in diſtreſs*, to have no Bowels ſtirring towards them in their miſery. Dreadful is that threatning, *Jam.* 2. 13. *He ſhall have judgment without mercy who hath ſhewed no mercy.*

'Tis

'Tis a certain truth, they that are merciful to Men, have a promiſe of Mercy from God; *Mat.* 5. 7. *Bleſſed are the merciful, for they ſhall obtain mercy.* They that *rightly conſider the Poor*; who put their own Souls in their Souls ſtead; and *ſympathize* with them in their Poverty and Sufferings; and are ready to their *power* to ſhew Mercy to them; ſuch may *cry with confidence* to be delivered, when *themſelves are in trouble*; for the Lord has promiſed *to preſerve them*, to *keep them alive*, and *they ſhall be bleſſed upon Earth.* Divine care of them ſhall be tender; the Lord will vouchſafe a preſence that ſhall be moſt ſupporting and refreſhing to them; *Pſal.* 41. 3. *The Lord will ſtrengthen him upon the bed of languiſhing; thou wilt make all his bed in his ſickneſs.*

But on the contrary, *Hard-heartedneſs* to our poor Brethren, is laid down in Scripture as one of the *blackeſt* and *deadlieſt marks* of thoſe who are *hateful* to God; and who *ſhall have*

no help from him ; 1 *John* 3. 17. *But whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him ; how dwelleth the love of God in him?*

7. Our asking is amiſs, *when we deafen our Ears to the Law, and to the Word of God.* The Lord ſpeaks to us by the Miniſtry of his Word; we ſpeak to him by Prayer. We muſt *hearken to God*, that *God may hearken to us.* Our *deafneſs* and *diſobedience to his Voice*, is threatned with *his deafneſs* to our Cryes ; in our *greateſt diſtreſs and anguiſh* ; nay ſo far will he be from pitying that he will *mock us* in our miſery ; *Prov.* 1. 24—28. *Becauſe I have called and ye refuſed, I have ſtretched out my hand and no man regarded : But ye have ſet at nought all my counſel, and would none of my reproof : I alſo will laugh at your calamity, and will mock when your fear cometh : When your fear cometh as deſolation, and deſtruction cometh as a whirlwind : When diſtreſs and anguiſh cometh upon you ;*

Then

Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early but they ſhall not find me.

Hear this ye Church-ſleepers; conſider how dangerous 'tis for *Man not to mind*, when *God vouchſafes* to ſpeak to him! Hear this all you *whoſe Hearts go after the World*, even while you are in *Gods Sanctuary*: how can you in reaſon expect, that the *Lords Ear* ſhould be *open* to *you*; conſidering how *yours* are *faſt* ſhut againſt him; when he gives you the *moſt needful warnings* to flee from the moſt *dreadful Wrath and Vengeance!* When he makes you the *greateſt offers* that *can be made*, of no leſs than *ſpecial Grace*, and *Everlaſting Life and Glory*! When he gives you *Commandments*, none of which are *grievous*, but all of them *holy, juſt and good!*

Deafneſs to the Word of God will make *all asking* to be amiſs. God will diſregard that Mans Prayer, who has no regard to his Word, *Prov.* 28. 9. *Whoſo turneth away his ear from hearing*

the Law, even his prayer ſhall be an abomination. And we find this verified, Zach. 7. 12, 13. *They ſtopped their ears, they made their hearts like an Adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his ſpirit by the former prophets; therefore came there a great wrath from the Lord of hoſts. Therefore it is come to paſs, that as He cryed and they would not hear, ſo they cryed and I would not hear ſaith the Lord of hoſts.*

Thus have I ſhewed you *when we may be ſaid to ask amiſs.*

In the Second place, I am to give you the *Reaſons*, why, when we *ask amiſs*, we ſhall *not receive*; and in ſo plain and evident a matter. I need do little more than name them.

1. There is *no promiſe of God made to ſuch as ask amiſs.* He promiſes indeed to be found of ſuch, as ſeek him in his *own way*, with *their whole heart*; but no promiſe is made to *lip labour*; when the heart is not right

wich

with God, but *removed far from him*, nay *Worſhip* in this Caſe, is pronounced *vain*, Mat. 15. 8, 9.

2. Asking amiſs *is not ſeconded by the interceſſion of Chriſt the onely prevailing Advocate with the Father.* His *bloud ſpeaks not* for thoſe who are *not poor in ſpirit*, nor ſenſible of their own wants. As He *came not to call the righteous but ſinners to repentance*, Mat. 9. 13. ſo with his Interceſſion he does back the Prayers, *not of them* that truſt in their own Righteouſneſs, or are unſenſible of their Iniquities; *but of them* that are convinced of Sin, and look unto Him both as *Mediator* and *Phyſician*, that they may be pardon'd and healed.

3. This asking amiſs is *provoking of God to his very face.* 'Tis an affronting of Him, as if he had neither *eyes nor ears* to obſerve, nor *power in his hand* to *avenge himſelf* upon them that offend him. We read of ſome that *ſeparated themſelves from God*; and *ſet up their idols in their hearts*; and did

put

put the *ſtumbling blocks of their iniquity before their face*, and yet came to ſeek and *inquire of God.* Now ſayes the Lord, *I will anſwer* ſuch men *by my ſelf*; and I *will ſet my face* againſt them, and will make every one of them *a ſign and a proverb*; and I will *cut them off from the midſt of my people*; *and ye ſhall know that I am the Lord*, Ezek. 14.7, 8.

I come now to the Application of the Doctrine; and the Inferences which may be drawn from it are theſe two.

1. If they that *ask amiss, receive not*, learn from hence the *reaſon why ſo many prayers are made, that are not anſwered.* Is the *Lords hand ſhortned*? or his *ear heavy*? or his *bowels leſs tender* than they were? It would be the height of fooliſhneſs, to *charge and blame him*, God is *moſt willing* to *hear*, and *give*; but thouſands that pray, ask amiſs, and care not to ask better; and ſo are utterly *unfit and unprepared to receive.*

We

We have prayed for *Peace*, but the *Sword of War* will not *reſt and be quiet*; 'tis *not put up into the ſheath* to this day; it coſts *much Bloud*, much *Treaſure*, and is likely to be expenſive of much more. We have prayed for *Victory*, yet *Enemies* are in their *ruffe and power*; how are the *French* daily enriched with *Engliſh Spoils*! We have prayed for the *reviving* and *increaſe of Trade*, but *Poverty* prevails both in City and Country, like an *armed Man*: And the reaſon why we ſpeed not in our requeſts, is becauſe there is ſo much amiſs in them.

What *kind of perſons* are the moſt that ask! How little Humility, Faith, Sincerity, Fervency in the *manner of asking*! Perſons *muſt alter for the better*, hearts being *purified*, ways and doings *throughly amended*; Prayers alſo *muſt alter* for the better; elſe God will ſtill be angry at them, and deaf to them: We *muſt ceaſe to do evil*, *learn to do well*, Iſa. 1. 16, 17. and if once we are *waſhed and made clean*, and *put away the*

the evil of our doings from before Gods eyes; what *glorius* and *gracious returns* would Prayer have. That Lord whom we pray to, would *ſoon ſubdue our enemies, and turn his hand againſt our adverſaries*! Pſal. 81. 14. and make an *alteration for the better* in the *whole ſtate of our affairs*!

2. Learn from hence, how *little reaſon they have to expect they ſhall receive, who ask not at all*: They that *live without prayer*, caſt off the *Fear of God* and *live without him in the world*. We read of ſome that ſpeak this *impious language*, Job 21. 15. *What is the Almighty that we ſhould ſerve him? and what profit ſhould we have if we pray to him.* Such have departed very far from God, and are utterly eſtranged from him; they are advanced *a great way* in the *road to ruine*; and are upon the *very brink of the bottomleſs pit*; and whatever they have, comes to them *big with the curſe of God*; and proves a *ſnare* and a *ſtumbling-block*; ſo that they *fall more into ſin*

ſin and *deeper* into *deſtruction and perdition.*

How many *prayerleſs houſes* are there in *London* to this day, and that notwithſtanding the Loud calls of late unto Men, to call upon God! Theſe houſes are the *ſhame* of *London*, and how prejudicial to the City! Many Maſters of Families ſpend ſo much time in *Clubs*, in *Ale-houſes*, *Coffee-houſes* and *Taverns*; that none can be allowed for Family Duties. And the *Heads* of Families, thus profanely neglecting Religion, all under their care may be the more ſtrongly induced to follow their wicked and pernicious example. Thus Families are *Nurſeries* for Sin, Satan, and Mammon; and *Parents* and Maſters, as if they were *Factors for Hell*, bring up their Children and Servants in groſs Ignorance and great Contempt of God and Godlineſs.

It can never be ſufficiently bewailed, that God is thus *forgotten days without number*; and that the worſhip and

and homage which is ſo due to him, is denied him! But let not men deceive themſelves, *God will not be mocked.* They that think it not *worth their while* to pray for *bleſſings*, ſhall go *without* them; and they that will not ask for the taking away of Sin and Wrath, have both abiding on them. The Apoſtle charges us to *pray always with all prayers*, Eph. 6. 18. and conſidering our mighty Enemies, our great danger; all is little enough for our ſecurity. But thoſe who inſtead of praying with all Prayer, refuſe to *pray at all*; they are fearleſs of their ſpiritual Adverſaries; and ſo are more under their power: In *their Practiſe* they *deny* that God is *worthy to be worſhipped*, and in effect they ſay, 'Tis vain to *hope for any good* from him; or to *fear any evil* at his hands. The *beſt* things of all ſuch ſhall go without, and *endleſs evils* are at the door.

USE

USE II. Shall be of *Direction* how you *may ask aright* and be *ſure to receive* what you ask for.

1. That you may ask aright, *look upward that your Hearts may be prepared for this Duty of Prayer*; Prov. 16. 1. *The preparation of the heart in man is of the Lord.* An unprepared Heart will make but very ſorry work at the Throne of Grace; the *unpreparedneſs* will cry more *againſt* it, than the *Tongue* can *ſpeak for* it. This is the *Divine Method*; when the Lord intends to *give*, he prepares and *fits* the Soul to *receive*; Pſal 10. 17. *Thou wilt prepare their heart, thou wilt cauſe thine ear to hear.* When you are to engage in Prayer, remember 'tis a *work above your ſtrength*; call in therefore a *ſtrength beyond your own.*

Look unto the Lord that you may be *able to look* to him aright: *Cry* that you may be *helped to cry* as you ſhould. 'Tis He alone that can call your Hearts off from other buſineſſes, that you may intend Prayer. 'Tis He alone

alone that can fix your thoughts upon himself; and give a rebuke to Satan who *ſtands at your right hand to reſiſt* you; and *He alone* can *effectually check* that *Evil which is preſent with you* when you deſire to do *that which is good*. When you are about to pray, be ſure to *lift up your Souls to God*, that they may be made meet for communion with him, and communications of Grace from him.

2. I commend unto you *Poverty of Spirit*: Be ſenſible of your manifold *wants*, and of your *worthleſneſs* as you cannot ſupply your own needs; ſo you are unworthy to have them ſupplyed. Your wants are of ſuch a nature, that they *muſt of neceſſity* be ſupplyed, or you are wretched for ever; and they muſt be ſupplyed *quickly*, or it will be too late to have them ſupplyed at all: If you do not *now* obtain *Mercy* and *ſaving Grace*, *Glory* will be miſs'd of. The deeper your apprehenſion is, how poor and needy you are, the ſtronger and more earneſt

earneſt will be your cryes: *Pſal.* 70. 5. *But I am poor and needy, make haſte to help me O God; thou art my help and my deliverer, O Lord make no tarrying.* The *Kingdom* is promiſed to the *poor in Spirit*; Mat. 5. 3. *Bleſſed are the poor in ſpirit for theirs is the kingdom of heaven*; and they ſhall be ſupplyed with all things by the way till they are brought ſafe thither; *Iſa.* 66. 2. *For all thoſe things hath my hand made, and all thoſe things have been ſaith the Lord; but to this man will I look, that is poor and of a contrite ſpirit, and trembleth at my word.*

3. That you may ask aright you *muſt be upright your ſelves, and ſincere before God.* Unfeignedly conſent to be *throughly ſearched* to have *all Sin diſcovered*; and to be *ſanctified throughout in Body, in Soul and Spirit.* Willingly cover *no Tranſgreſſion*, neither *hide your eyes from any Command*, or commanded Duty: Sincerely deſire to *know* the Will of God, and Grace and Strength from him to *do it* being made

made known to you. Acknowledge God in *all your wayes*; and look upon it as your Wisdom to follow his guidance; and *often open your Hearts* to him, that he may both *search* and *cleanse* them. Prayers that come from an upright Heart, meet with an open Ear; *Prov.* 15. 8. *The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.* 1 Chron. 29. 17. *I know also O my God that thou tryest the heart, and hast pleasure in uprightness.* What gracious Answers have upright ones, when they pray to God! His *Eye*, his *Ear*, his *Hand*, his *Heart*, are all open to them! He *loves* them; he loves to *hear* and *help* them; and to make them *exceeding glad with his countenance.* Psal. 11. 7. *For the righteous Lord loveth righteousness, his countenance doth behold the upright.*

4. Let *Jesus the Mediatour be your hope and confidence in all your supplications.* Be sure to *Worship God in the Spirit*, with your *own spirits*, and by the help

help of *His*; but when you have done ſo, *rejoyce in Chriſt Jeſus*, as the *foundation* of your hope and expectation, and *have no confidence in the fleſh*, *Phil.* 3. 3. Though you are never ſo *fervent* and *enlarged in Prayer*, and the Duty ſeems to be very *Spiritually* performed; if your *dependance be not* an the *Advocate* with the Father, but the *duty it ſelf* is reſted on for *acceptance*, you are to be charged with carnal confidence; *Whatever you do in word or in deed, do all in the name of the Lord Jeſus*, *Col.* 3. 17. You are ſtrangers to the right and ſucceſsful, and acceptable way of Praying, unleſs you know that *Chriſt is given to be Head over all things to the Church*; *and He fills all in all*, *Eph.* 1. 22, 23. What an aſſuring aſſeveration does our Lord give us! *Joh.* 16 23. *Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you.* Thus *ask and ye ſhall receive, that your joy may be full*, v. 24.

5. In

5. In Prayer be *moſt fervent for thoſe Bleſſings that are moſt valuable.* Our Lord would not have us to be ſo earneſt in *ſeeking earthly Things*: Theſe, *Heathens* are taken with; but *Chriſtians* ſhould look upon, as *below them.* What we *need of things of this nature*, our *Heavenly Father* knows *better* than we. *But*, ſayes Chriſt, *Seek ye firſt the Kingdom of God, and the Righteouſneſs thereof, and all things ſhall be added to you*, Mat. 6. 33. Your Deſire ſhould be ſtrongeſt after the Bleſſings of that Kingdom; after a *juſtifying Righteouſneſs*; after *inherent Grace and Holineſs*; together with *Peace of Conſcience* and *Joy in the Holy Ghoſt*; and at laſt an *incorruptible Inheritance.* Value and pray hard for theſe and they are your own; and *Temporal Bleſſings* ſhall be *flung in over and above.* If you deſire in the firſt and chief place to have *Grace and Glory*, that God whom you ſeek will *withhold no other thing* from you, which he knows to be *indeed good* for you, *Pſal.* 84. 11.

6. That you may ask aright, let there be more of *Charity and of a publick Spirit in your Supplications.* If *all things are to be done with Charity*, 1 Cor. 16. 14. the Duty of Prayer cannot be *well done without it.* A *Root of Bitterneſs* in your Spirits againſt your Brethren, will provoke the *God of Love*

Love and Peace to *frown* upon you, when you come before him; and it will be very apt to *diſtract your Thoughts* and to put your Hearts quite out of a *praying frame*. Mind the Apoſtles Admonition, *Col.* 3. 12. *Put on therefore (as the elect of God holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: as Chriſt forgave you, ſo alſo do ye.* Saints are to *love their Enemies* and Pereſecutors; how inexcuſable are they if they do *not love one another! All Saints* ſhould be upon the Heart of *every Saint*; Every Member ſhould be concerned for the *whole Body of Chriſt* upon Earth. He is a genuine Son of *Zion*, and likely to prevail both for the Church and for himſelf too, whoſe *Reſolution* is ſuch as we find, *Iſa.* 62. 1. *For Zions ſake will I not hold my peace, and for Jeruſalems ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth.*

7. That you may ask aright, *Promiſe Praiſe if you ſpeed, and let Practice agree with Prayer.* When *David* begged for *Mercy* and the *healing of his Back-ſlidings*, as he offered up the *Sacrifice of a broken Heart*, ſo he promiſed to offer up to God the *Sacrifice*

of

of Thankſgiving: Pſal. 51. 15. *O Lord, thou my lips, and my mouth ſhall ſhew forth thy praiſe: and my tongue ſhall ſing aloud of thy righteouſneſs.* The Church begs for *Help in their low Eſtate*, and they promiſe *Gratitude*: Pſal. 79. 13. *So we that are thy people and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.*

And after you have been praying look to your *Practice*: He that *lives ill*, can never *pray well*. The *Hands of Eſau* agree not at all with the *Voice of Jacob*. The more you *live your Prayers*, the more *God will regard* them, 1 *John* 3. 22. *Whatſoever we aſk we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.*

FINIS.

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